

[CONFIDENTIAL.]

[No. 34 of 1891.

REPORT ON NATIVE PAPERS

FOR THE

Week ending the 22nd August 1891.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí"	Tangail, Mymensingh	600	17th August 1891.
2	"Kasipore Nivási"	Kasipore, Burrisal ...	280	
3	"Navamihir"	Ghatail, Mymensingh	500	
4	"Sahayogi"	Burrisal ...	342	
5	"Uluberia Darpan"	Uluberia ...	700	
Trimonthly.				
6	"Hitakari"	Kushtea ...	800	
Weekly.				
7	"Bangavási"	Calcutta ...	20,000	15th ditto.
8	"Banganivási"	Ditto ...	8,000	14th ditto.
9	"Burdwán Sanjivani"	Burdwan ...	335	11th ditto.
10	"Cháruvartá"	Sherepore, Mymensingh	400	10th ditto.
11	"Dacca Prakásh"	Dacca ...	2,200	16th ditto.
12	"Education Gazette"	Hooghly ...	825	14th ditto.
13	"Grámvási"	Ramkristopore, Howrah	1,000	17th ditto.
14	"Hindu Ranjiká"	Beauleah, Rajshahye...	212	12th ditto.
15	"Hitavádí"	Calcutta ...	.....	15th ditto.
16	"Murshidábád Pratinidhi"	Berhampore ...	.....
17	"Navayuga"	Calcutta ...	500	13th ditto.
18	"Pratikár"	Berhampore ...	609	
19	"Rungpur Dikprakásh"	Kakinia, Rungpur ...	.....	13th ditto.
20	"Sahachar"	Calcutta ...	800-1,000	12th ditto.
21	"Sakti"	Dacca ...	.....	11th ditto.
22	"Samáj-o-Sáhitya"	Garibpore, Nuddea ...	1,000	
23	"Samaya"	Calcutta ...	3,000	14th ditto.
24	"Sanjivani"	Ditto ...	4,000	15th ditto.
25	"Sansodhini"	Chittagong ...	.....
26	"Sáraswat Patra"	Dacca ...	300	
27	"Som Prakásh"	Calcutta ...	600	17th ditto.
28	"Sudhákar"	Ditto ...	3,100	
29	"Sulabh Samáchar"	Ditto ...	.....
Daily.				
30	"Banga Vidyá Prakáshiká"	Calcutta ...	500	14th, 18th and 19th August 1891.
31	"Bengal Exchange Gazette"	Ditto ...	.....
32	"Dainik-o-Samáchar Chandriká"	Ditto ...	1,000	17th to 20th August 1891.
33	"Samvád Prabhákar"	Ditto ...	1,500	18th to 21st ditto.
34	"Samvád Purnachandrodaya"	Ditto ...	300	14th, 15th and 17th to 19th August 1891.
35	"Sulabh Dainik"	Ditto ...	.....	20th August 1891.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
36	"Dacca Gazette"	Dacca ... ..	.....	17th August 1891.
HINDI.				
<i>Monthly.</i>				
37	"Darjeeling Mission ke Másik Samáchar Patrika."	Darjeeling	50	13th ditto.
38	"Kashatriya Patriká"	Patna	350	
<i>Weekly.</i>				
39	"Aryávarta"	Calcutta	750	
40	"Behar Bandhu"	Bankipore	500	
41	"Bhárat Mitra"	Calcutta	1,200	
42	"Champarun Chandrika"	Bettiah	350	
43	"Desí Vyápári"	Calcutta ... ..	.....
44	"Hindi Bangavási"	Ditto ... ..	.....	17th ditto.
45	"Sár Sudhánidhi"	Ditto	500	
46	"Uchit Baktá"	Ditto	4,500	
URDU.				
<i>Weekly.</i>				
47	"Al Punch"	Bankipore ... ..	.....	1st ditto.
48	"Anis"	Patna ... ..	.....
49	"Calcutta Punch"	Calcutta ... ..	.....
50	"Gauhur"	Ditto	196	16th ditto.
51	"General"	Ditto ... ..	.....	16th ditto.
52	"Raisul-Akhbari-Moorshidabad"	Murshidabad	150	
53	"Setare Hind"	Arrah ... ..	.....
54	"Urdu Guide and Darussaltanat"	Calcutta	340	14th ditto.
URIYA.				
<i>Monthly.</i>				
55	"Asha"	Cuttack	165	
56	"Echo"	Ditto ... ..	.....	For the month of August 1891.
57	"Pradíp"	Ditto ... ..	.....
58	"Samyabadi"	Ditto ... ..	.....
59	"Taraka and Subhavártá"	Ditto ... ..	.....
60	"Utkalprána"	Mayurbhunj ... ..	.....	Ditto ditto.
<i>Weekly.</i>				
61	"Dipaka"	Cuttack ... ..	.....
62	"Samvad Váhika"	Balasore	200	23rd and 30th July 1891.
63	"Uriya and Navasamvád"	Ditto	420	22nd and 29th ditto and 5th August 1891.
64	"Utkal Dípiká"	Cuttack	420	25th July, 1st and 8th August 1891.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
65	"Paridarshak"	Sylhet	480	10th August 1891.
66	"Silchar"	Silchar	500	
<i>Weekly.</i>				
67	"Srihatta Mihir"	Sylhet	332	

I.—FOREIGN POLITICS.

THE *Sahachar*, of the 12th August, makes the following remarks on the Government and the Manipuri prisoners. Government's final decision regarding the Manipuri Princes:—

SACHACHAR,
Aug. 12th, 1891.

Government's action in this matter has not been proper. Nothing would have been said if the Senapati and the Tongal General had been killed just after the occupation of Manipur, according to the international military law, which sanctions the putting to death of any prisoner captured in battle. A prisoner of battle also deserves death if he attempts to escape or tries to convey any intelligence to his own party. When Mr. Quinton and others were killed, General Collett might, according to the laws of the battle field, have put the Senapati and those who helped him to death. The Court, however, as it was constituted, and the procedure followed in the trials, were both contrary to the international law. No one who has a high conception of the excellence of the British administration of justice will admit this Court and the procedure to have been in any way worthy of the English. The Court was not, in fact, a model Court at all. Considering all things, it would have been worthy of the position Government holds to pardon all the prisoners. But once in the mud, Lord Lansdowne did not consider it proper to wash himself clean. The judgment of history will not go in his favour in this matter. They (the Manipuris) are uncivilized. Are they to be imitated? It is a mistake to suppose that the natives will not fear unless they are harshly treated. Has then the education the natives have received for the last two centuries from the English been altogether without any effect?

The mistake, we repeat, ought to be cut short at its present stage. While the prestige of the English Government will not be increased by the annexation of Manipur, such annexation will be a serious political mistake.

2. The *Samay*, of the 14th August, has the following:—

SAMAY,
Aug. 14th, 1891.

Lord Lansdowne and the Manipur offenders.

The last scene of the Manipur drama has been enacted. What all men in India were anxious to know was proclaimed on the 11th August last in tones of thunder, which made the Indian sky ring again—the final trial of the Manipur offenders has been completed.

What we have all along apprehended—what has been strongly apprehended by the public—has now come to pass through the fine justice of Lord Lansdowne. The strong agitation in Parliament, subtle criticism in newspapers—the cry of agony of the accused—nothing of all this daunted the fearless heart of Lord Lansdowne—awoke pity in his hard heart—he has contented himself by conducting the Manipur affair in the same spirit from the beginning to the close.

On Thursday, the 6th August last, there was a sitting of the Viceroy's Executive Council in the pleasure-house on the Simla hill. The Viceroy himself was the Judge. His Councillors were beside him. All wore a grave aspect—there is to be to-day the final trial of the Manipur offenders who shed English blood for the sin of the slaughter of white men. Having looked into the papers of the offenders the Viceroy ordered in tones as grave as those of clouds that the *Senapati* Tikendrajit had waged war against the Queen and aided in the slaughter of Quinton and others, and his sin therefore could not be expiated by any other punishment than that of death. And the old ungrateful Tongal General had himself passed orders for the slaughter of the English soldiers and officers, and therefore the sentence passed on him too was confirmed. Although Raja Kula Chandra and his younger brother Anga Sena had taken part in the rebellion, they had done so at the instigation of Tekendrajit, and therefore the sentence of death passed on them was commuted to one of transportation for life. The property of all of them will be confiscated by Government. The State executioner of Manipur as well as those subordinate officials who were implicated in the rebellion will suffer the punishment of transportation during Her Majesty the Queen's pleasure. As previously arranged, this sentence was wired to the Secretary of State in England for confirmation. It is superfluous to say that he has confirmed the severe judgment of our Viceroy.

After the passing of this sentence Tikendrajit wired a petition to the kind-hearted Empress of India, who loves her subjects, begging for mercy.

Owing to his bad luck the Queen sent him word through Sir Henry Ponsonby "I can do nothing personally in this matter. Your petition has been therefore sent to the Secretary of State for India, and orders in accordance with his recommendation will be notified in due time." It is superfluous to say that Lord Cross had confirmed the sentence before this. Consequently the cry of agony of the unfortunate man was as ineffectual as a cry in the wilderness. Considering the way in which the English Empire is governed, there is nothing to wonder at in such an order by the Queen. No work is done in England without the advice of the Ministry.

We have already stated that the Government of India took the sanction of the Secretary of State and acted with due precaution. The Foreign Secretary in India has telegraphed to Mr. Monamohun Ghose that the sentence passed on the Manipur offenders had been wired to the English Cabinet and that Her Majesty's Government in England had confirmed that sentence. The term of life appointed for Tikendrajit had ended, and no one could save him. As for Kulachandra and Anga Sena they will have to suffer all their lives the torment of life-long exile, will have to live on as dead though in existence, will have to suffer infinite pain and humiliation. To them death would have been preferable to this. Referring to this the *Indian Mirror* says:—"Parliament has lately been prorogued and it will not sit before October next. This is why Lord Lansdowne has availed himself of this opportunity to gain his ends. There is now no one to call for an explanation. When Parliament re-assembles there will be no great difficulty in explaining matters somehow or other." If this impression of the *Mirror* is right, then it would seem that a ruler like this has never been the Viceroy of India. As a matter of fact, none of the acts done by Lord Lansdowne since his appointment as Viceroy of India is worthy of approval. Did the Viceroy once consider, while passing this sentence, what a wrong act he was doing to gratify the vindictive feelings and blood-thirstiness of a certain class of men. Owing to the bad luck of Lord Lansdowne as well as of ourselves there is not one good minister in his Council. What wonder is it that in the absence of good counsel a man without Indian experience like himself should fall into error. But it is a matter for regret that he does not rectify his errors when we point them out to him. On the contrary, the native press has become an eye-sore to him for their independent criticism.

On the 11th August, news was received from Simla that to General Collett, the officer in charge of Manipur, had been entrusted the charge of fixing a day for the hanging of Tikendrajit and the Tongal General. They were to be hanged on Wednesday or Thursday next. In that case their souls must have by this time left this world. The joy of the *Englishman* and the *Pioneer* knows no bounds at this. The dance of these papers began on the day on which the British army, to avenge the death of Mr. Quinton and others, ran to Manipur, dancing a horrid dance like the bloody goddess Chamunda all the while. This vindictiveness of theirs is extinguished today by the shedding of the blood of Tikendrajit. Government too is at ease. A great obstacle in their way on the eastern frontier is removed.

Kulachandra and Anga Sena will very soon be transported to the Andamans. After that, what should and should not be done in regard to Manipur will also be decided upon in a day or two. It is said that Government is against the annexation of Manipur. Probably some one of the present Manipur royal family will be set up like a puppet on the Manipur throne, while full powers of administration will be entrusted to a military officer. However that may be, full British ascendancy will be maintained in Manipur somehow or other. It is with this object that Mr. Quinton went to Manipur with troops. It was because the Viceroy misunderstood the aspect of affairs at the outset that Mr. Quinton and others had to lose their lives, and, as a result of that mistake, the body of Tikendrajit has swung on the gallows, the tears of all India have dried in their eyes, and what we had to say is finished to-day. We wish that the soul of Tikendrajit may find peace in the next world, and that Lord Lansdowne may not have to feel remorse when the present excitement is over.

3. The same paper says that the object of the English in entering Egypt is to swallow it, and this would seem to be plainly enough hinted in some recent utterances of Mr. Chamberlain. But it is to be feared that France, Germany, and Russia

will oppose any attempt on the part of England to occupy Egypt by force of arms. God forbid this; but the present strong territorial greed of the English bodes no good.

4. The *Sanjivani*, of the 15th August, has the following on the final decision of Government regarding the fate of the Manipur Princes:—

The Manipur Princes.

SANJIVANI,
Aug. 15th, 1891.

The fate of Manipur has been sealed. All attempts to avert the danger that threatened the Manipur royal family have been in vain. All hopes have ended. Indeed, no longer was there left even the hope that mercy might be obtained for them from Her Majesty. On Thursday before last (6th August) the Government of India came to its final decision regarding the sentences to be passed on the princes, and on that very day obtained the sanction of the Secretary of State to those sentences. So after that it was not in the power of man to save their lives.

The very idea of hanging sends a thrill through the heart. Was it proper to hang them? Everybody knows in what a time of excitement Tikendrajit waged war against Her Majesty; and he may have thought too that, being independent, he would not be guilty of treason in waging such war. In thinking so he may have been guilty of a mistake. But was it proper to hang him for that reason? Even in British territory itself it is found that a man committing murder on some sudden provocation is shown mercy by the Government. Was it not proper therefore to show mercy to Tikendrajit? But regret is of no avail now, since Tikendrajit is no more on this earth. By treating him mercifully Government would only have added to its own glory and prestige. Tikendrajit was but the smallest of insects to the Government; what good was derived from trampling upon one who could have been trampled down in a moment at any time. If the Government urges that Tikendrajit has been put to death in order to impress upon the minds of the people the fact that whoever (be he a king or a subject) raises his hand against the British Government will be destroyed in this fashion, then it must be said that a human being has been killed for nothing. For whether Government believes it or no, the throne of Her Majesty has become so firmly set from one extremity of the country to the other that there is hardly a man who wishes the extinction of the English rule. Every Indian knows that the extinction of that rule will mean ruin not to the English, but to the Indians themselves. Is it then necessary to frighten the Indians into loyalty? Everybody knows it too that whoever rises against the Government will be destroyed. No Tikendrajit needed to be hanged in order to impress these lessons on the minds of the people.

The Raja is to be transported to the Andamans, and all his property will be confiscated. The same sentence has been passed on the new Senapati. After this, what will remain of Manipur? Still it is heard that the State will not be annexed to British territory. A minor of the Manipur family will be placed on the throne under the agency of an English officer.

5. The *Hitavadi*, of the 15th August, says that the way in which Lord Cross referred to the merciful disposition of the Viceroy awakened a hope in the minds of many that the Manipur offenders would not be executed.

The execution of the Manipur offenders.

HITAVADI,
Aug. 15th, 1891.

But the blood-thirstiness of certain Anglo-Indian papers, and especially of the *Pioneer*, led to the gradual waning of that hope till it altogether melted away. Thus it is that people are indeed sorry at the execution of the Manipur offenders, but in no way astonished at it. The conduct of the Viceroy in the matter of these executions cannot be judged so long as the defence made by the Barrister, Mr. Monmohun Ghosh, on behalf of the Manipur offenders is not published. But so far as can be judged, it seems to be the intention of Government that no prince or subject in a Native State, who may be implicated in the murder of an Englishman, will escape execution. Did this provision exist before, or is it to be written in the blood of Tikendrajit and others on the Statute-book of India.

6. The same paper complains that nearly 14 or 15 lakhs of rupees has been wasted to no purpose in the Black Mountain expedition. It is said that the only object with which the expedition was undertaken was to test

The Black Mountain Expedition.

HITAVADI.

the prowess of the frontier tribes. The English statesmen should dissuade the Government of India from such needless wars?

GAUHAR,
Aug. 16th, 1891.

7. The *Gauhar*, of the 16th August, says that the Government has not shown sovereign-like clemency in hanging Tikendrajit. Mr. Quinton and others would not

The Manipur offenders. have been killed if it had not been sought to arrest the *Juvaraj* in Durbar. The order for the transportation of Kulachandra to the Andamans is a punishment unprecedented in the case of a prince. The Raja may be banished to some other place like other State prisoners.

SOM PRAKASH,
Aug. 17th, 1891.

8. It is with tearful eyes that the *Som Prakash*, of the 17th August, communicates to its readers the heavy news of the confirmation of the sentence of death passed on Tikendrajit and the Tongal. This confirmation of the sentence by the Viceroy has caused the writer great disappointment and sorrow. The Viceroy has indeed commuted the sentence of death passed on Maharaja Kulachandra and Anga Sen to one of transportation for life and confiscation of property. But in its opinion death is, in the case of a powerful prince, infinitely preferable to transportation for life. Let one just fancy the condition of Manipur to-day. What bitter sorrow reigns there to-day. With what humility did all pray to the Viceroy for mercy. How varied were the arguments by which the lawyers explained that the *Juvaraj* and others could not be held guilty of the death of Mr. Quinton and his party. In what varied forms did the native press pray to the Viceroy in a plaintive and united voice for the release of the Manipur prisoners. Could not all this awake pity in the Viceroy's heart. The writer knows not of what stuff His Excellency's heart is made.

Government should explain clearly whether the Manipur State too is to be confiscated as immoveable property of Maharaja Kulachandra. If the Viceroy really means to be merciful to Kulachandra and Anga Sen, they should be kept as State prisoners at a distant place and not transported.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 18th, 1891.

9. The *Dainik-o-Samachar Chandrika*, of the 18th August, says that after a perusal of Mr. Monmohun Ghosh's memorandum in defence of Tikendrajit and others a man of average intelligence must admit that there were irregularities from the beginning to the end of the special trial. Many eagerly wait to see how the Viceroy and his Councillor replies to that memorandum. The writer will be glad if the Government of India can exculpate itself. But Tikendrajit is no longer on this earth. Even if all the world finds fault with the Viceroy's final decision, it will not be able to restore Tikendrajit to life.

II.—HOME ADMINISTRATION.

(a)—Police.

SANJIVANI,
Aug. 15th, 1891.

10. The *Sanjivani*, of the 15th August, says that two constables of Manirampore near Barrackpore having had a quarrel with some young men of the place had them brought up on a charge of theft with the assistance of some creatures of theirs. The case was tried by Mr. Sterndale, who clearly saw how the case was got up by the Police and dismissed it at once, making severe strictures on the conduct of the Police. The Inspector-General of Police ought to punish the constables and the Sub-Inspector who investigated the case. The Police is daily committing oppressions, which do not, however, come to the knowledge of the authorities. If, therefore, in the few cases which come to their knowledge they do not deal properly with the offenders, there will be no limit to the oppressions which the Police will be emboldened to commit.

(b)—Working of the Courts.

BURDWAN SANJIVANI,
Aug. 11th, 1891.

11. The *Burdwan Sanjivani*, of the 11th August, has received a complaint from the students of the Dainhat school about the attendance of the teachers of that school as jurors at Burdwan. Dainhat is two days' journey from Burdwan, and the attendance of the teachers of the above school as jurors at

Burdwan is costly and extremely inconvenient to them, and at the same time compes them to be absent from their school for six or seven days, and sometimes even longer to the great prejudice of the education of their pupils.

12. The same paper says that the transfer of the Second Munsif of Burdwan to Kulna on account of the increase in the number of cases at the latter place has thrown three men's work on the two existing Munsifs of Burdwan. This no doubt enables Government to make a monthly saving of two or three hundred rupees. But ought Government to put hundreds of suitors to inconvenience for the sake of this paltry sum? It is extremely necessary to attend to the inconvenience of the public.

13. A correspondent of the *Sakti*, of the 11th August, says that the people of Taota in the Manickgunge sub-division of the Dacca district derive little benefit from the local Independent Bench. The frequent necessity of coming to Manickgunge in connection with the cases and the fees charged by the muktears deprive the parties of most of the advantage that they would otherwise have derived from a local bench of Honorary Magistrates.

14. The *Sanjivani*, of the 15th August, refers to the final decision passed by the Hon'ble Justice Trevelyan in the Dinapore appeal case regarding the publication of an alleged obscene book, and says that the decision will encourage the writers of obscene literature. The public should see if the Judge has not in his judgment glanced at morality of the people.

15. The *Gramvasi*, of the 17th August, says that the only object of the reforms suggested by the Lieutenant-Governor in the working of the Civil Courts is reduction of expenditure. But does he not see that exclusive regard to expenditure will lead to failures of justice. If Munsifs are required to decide cases hastily and without postponing them, their decisions will be erroneous. The Lieutenant-Governor's proposal cannot therefore be approved of.

16. The *Som Prakash*, of the 17th August, refers to Mr. Pugh's application in the High Court against the Editor of the *Indian Mirror* newspaper, and remarks as follows:—

By whose order did Mr. Pugh move in the matter? A clever lawyer like Mr. Pugh should not have made an application which was sure to be rejected. It is the duty of Mr. Pugh and others who, like him, are in the pay of Government, to give it sound legal advice, and to persuade it not to do anything improper or unreasonable. The writer cannot say who, in the present case, instructed Mr. Pugh. The Viceroy is now at Simla and the Lieutenant-Governor is touring in the mofussil. The article in the *Indian Mirror*, which formed the subject of Mr. Pugh's application, was published on Wednesday last, the 12th instant. And if the paper containing the article had been sent to Simla for the Viceroy's opinion, it could not have been received there before Tuesday, while it would have taken another day to send it back to Calcutta with His Excellency's opinion; so the application could not have been made before Saturday. It is therefore clear that the order for making the application came from some one else than the Viceroy; and the writer is at a loss to see how proceedings of this nature could be instituted by order of any other person than the Viceroy. Mr. Pugh is in the pay of Government, and so he is bound to carry out its orders. But he can nevertheless give out his opinions in matters like this. And there is reason to think that Government would not have moved in the matter if it had been asked to desist. By moving in this matter Mr. Pugh does not seem to have acted sensibly. It is hoped that in future Government will not act hastily in such serious matters.

(d) Education.

17. The *Sanjivani*, of the 15th August, says that the public are at a loss to understand why Baboo Haraprasad Shastri's book named *Bharat Mahila* was not included in the Text-book Committee's list of text-books before he was appointed a member

SANJIVANI,
Aug. 15th, 1891.

of the Committee, and was included in that list as soon as that gentleman came to be one of its members. The writer, however, does not make the least insinuation that the book has been unfairly included in the list. All that is asked is that, if this book may be appointed as a text-book for the boys, there is no reason why Baboo Bankim Chandra Chatterji's "Samya" and Baboo Kali Prasanna Ghose's "Nārijāti bishayak prastab" should not be included in the list of text-books. In many respects the Text-book Committee shows itself to be a very narrow-minded body. They have appointed "Bhisma-Charita," "Ram-Charita" &c., to be read by Mahomedan and Christian boys, why will not then "Mahommed's life" and "Christ's life" be proper text-books for Hindu boys? But it is idle to expect such liberal-mindedness from the Text-book Committee.

The writer would also draw the attention of the Director of Public Instruction to the fact that certain text-books have not been marked in his list as being good moral text-books, although they appear to be in this respect better than certain other text-books which have been so marked. Baboo Nakur Chandra Biswas's "Hani Vyavahar," though recommended by the *Indian Mirror* as being a good moral text-book for boys has not been marked as such in the Director's list. The collection of poems "Kavigatha" although a good moral text-book, and admitted by Baboo Radhika Prasanna Mukerji Bahadur himself to be the best moral text-book he has ever seen, has not also been marked as such in the Director's list. Baboo Nrisinha Chandra Mukerjee's "Padya Prakash, Part III" on the other hand, although it contains exciting national songs like Hem Baboo's "Bharat Vilap" and Rangalal Bannerjee's

“স্বাধীনতা হীনতায় কে বাঁচিতে চায়।
দাসত্ব শৃঙ্খল বল কে পরিবে পায়॥”

has been marked in the list as a good moral Text-book. The writer mentions this particularly, because the text-book Committee objected to include years ago, "Kavigatha" in their list that it contained Satyendra Nath Tagore's "Bharat Sangita," on the alleged ground although the book did not contain that poem. It is hoped that under the strong and just rule of Sir Charles Elliott all favouritism in the selections of text-books will be stopped. Sir Alfred Croft is requested to direct his attention to the matter.

(e).—*Local Self-Government and Municipal Administration.*

CHARUVARTA,
Aug. 10th, 1891.

18. The *Charuvarta*, of the 10th August, says that the usefulness of the District Boards throughout the province would be greatly increased if those bodies could manage to append to their annual reports maps of their respective districts showing the roads, metalled and unmetalled, the bridges, the rivers and the principal towns within their jurisdiction.

GAUHAR,
Aug. 16th, 1891.

19. The *Gauhar*, of the 16th August, says that cholera and malaria now rage in the town, and this is due to the accumulation of water in the streets owing to the defective drainage system under which the grates for the passing down of rain-water are blocked during a heavy shower unless there is some one to keep them clear.

GAUHAR.

20. The same paper says that the preparers of sweetmeat in Calcutta use cocoanut oil in the preparation of those articles. The sweetmeat so produced is a noxious food. The municipality should attend to the matter.

(g).—*Railways and communications including canals and irrigation.*

BURDWAN SANJIVANI,
Aug. 11th, 1891.

21. The *Burdwan Sanjivani*, of the 11th August, says that Government would not let the people use the water of the Eden Canal unless they pay a rate, and it refuses, in view

The Eden Canal.

of many difficulties, to collect that rate from each ryot individually. It is not very likely that the ryots will combine of themselves and settle terms with Government. It is therefore to be wished that the zemindars and talukdars who are interested in a satisfactory outturn of the soil, and who can easily realise from their ryots the money payable by them on account of the canal rate, should enter into an agreement with Government on behalf of their ryots.

22. A correspondent of the same paper deplores the bad condition of the Kurmun road, and especially of the second mile of the road, which cannot in its present state be traversed by loaded carts—a circumstance which is a source of great loss to the proprietors of the rice-depôts on that part of the road. Unless the second mile of the road is metalled like the first, the inconvenience of the public will not be at an end. The District Board has been petitioned on the subject many times, but to no purpose.

BURDWAN SANJIVANI
Aug. 11th, 1891

23. The *Dacca Prakash*, of the 16th August complains of the miserable condition of the roads in the Dacca Municipality. The Chairman is not fit for his office, and bungles whenever he has to do anything new. During the recent visit of the Lieutenant-Governor the road from the Sudder Ghat to Pilkhana, through which His Honour was to travel, was repaired. Nevertheless, such was the state of the road near Chuk Bazar that His Honour had to go to Pilkhana by a different road. The road near the office of this paper is in an extremely wretched condition; and though repeatedly asked to repair it, the authorities have not yet seen their way to do it.

DACCA PRAKASH,
Aug. 16th, 1891.

24. A correspondent of the *Gramvasi*, of the 17th August, who went lately from Calcutta to Uluberiah in the Ghatal steamer, complains that there was a great rush at the time of purchasing tickets in Calcutta, and that the machinery of the steamer got out of order when the steamer had only come as far as Shibpur—a circumstance which led to the unnecessary detainment of the passengers for four and a half hours. To prevent such mishaps the Steamer Company should inspect the machinery of the steamer before every trip, and keep necessary materials of repair as well as competent workmen in the steamer.

GRAMVASI,
Aug. 17th, 1891.

(h.)—General.

25. THE *Sakti*, of the 11th August, gives an account of the proceedings against the *Bangavasi*, and remarks as follows:—

SAKTI,
Aug. 11th, 1891.

The Government has instituted a serious case against the *Bangavasi*. This is the first case of its kind, Government having never before instituted a case against any newspaper. We should not say anything in regard to the case, because it is *sub judice*. All that we can say, however, is that Government has planted a cannon to kill a mosquito. It has not done well to institute this case. For, if the *Bangavasi* is punished, people will misunderstand the object of Government, and think that the *Bangavasi* has got into this scrape because it incurred the displeasure of Government by protesting against the Consent Act. If, however, it escapes, people will think that Government has been unjustly trying to persecute the paper. We say, therefore, that the Government has not acted properly by undertaking the prosecution. If the *Bangavasi* said anything wrong at a time when the whole country was convulsed by the Consent Bill agitation, it would have been sufficient if Government had warned it. And if the *Bangavasi* had not become careful after that, and Government had instituted a case against it, people would have got nothing to say, during the Ilbert Bill agitation. We remember that certain Anglo-Indian newspapers advised an attack upon the Government house and wanted to ship Lord Ripon off to Australia. Lord Ripon took no notice of these things, disregarding them as the ravings of mad men. The Government should have now followed the policy which it did under Lord Ripon. Lord Lansdowne should have trod in the foot-steps of Lord Ripon.

26. THE *Hindu Ranjika* of the 12th August gives an account of the proceedings against the *Bangavasi* and makes the following remarks:—

HINDU RANJIKA,
Aug. 12th, 1891.

Probably the Bengal Government has instituted the case with the approval of the Government of India.

SAHACHAR,
Aug. 12th, 1891.

27. THE *Sahachar* of the 12th August has the following on the *Bangavasi* case :—

THE COMPLAINT AGAINST THE *BANGAVASI* NEWSPAPER.

ON Friday last, the Standing Counsel, Mr. Pugh (with barrister Mr. Dunne), instructed by the Government Attorney, Mr. Cowie, instituted, on behalf of the Government of India, before Mr. Handley, the Chief Magistrate of Calcutta, a case against the *Bangavasi* newspaper under sections 124A and 500 of the Penal Code. The charge against Jogendra Nath Basu, proprietor; Brajaraj Bandyopadhyaya, manager; Krishna Chandra Bandyopadhyaya, editor; and Arunoday Ray, printer, is that certain articles were published in the *Bangavasi* of the 24th March, 16th May, and 6th June; these were seditious libels; an attempt was made in them to excite dissatisfaction against Government in the subjects' minds. The articles show not only that the actions of Government have been condemned, but that (an attempt has been made) to diminish the subjects' loyalty. After reading out some translated extracts, Mr. Pugh prayed for warrants. This prayer granted, orders were passed for searching the *Bangavasi* office. That very day the Deputy Commissioner, Mr. Cowie, a few European and Native inspectors and constables went to the said office at Colootola. The printer, Arunoday was in the office. He was at once arrested and sent to *hajat*. The remaining defendants were not there. After this the police made a search and took away many papers. On the following day the proprietor, the manager, and the editor, surrendered themselves through barrister Mr. Hill. Application was made for bail, but it was not granted.

Yesterday the Police Magistrate, Mr. Handley, committed the proprietor, the editor, the manager, and the printer of the *Bangavasi* to the Sessions. In the High Court Mr. Hill, barrister, having applied for bail on behalf of the *Bangavasi*, the Chief Justice has passed orders for bail.

Such a prosecution was never before instituted in India. It is desirable that Government should never institute or be compelled to institute such a prosecution. We are all birds of the same *beel*. Consequently, though we will not say anything—nay, though we ought not to say anything about the merits of the case—still if the defendants can establish their innocence in Court, no one will be more glad than ourselves. Government had not up to this time moved itself [in such a matter]. It is for this reason that many are saying that it would have been well if a warning had been once given.

The proprietor, &c., of the *Bangavasi* having prayed to the High Court for bail, the Chief Justice has released every one of them on bail for ten thousand rupees. We see that Government is making extensive preparations. Mr. Woodroffe is now the foremost barrister, and the Judges cannot often cope with him. Many (of them) fear him. The Judges greatly respect and love Mr. Evans. The Standing Counsel, Mr. Pugh, and the lucky barrister, Mr. Dunne, are on behalf of the State. Messrs. Woodroffe, Evans, and the Advocate-General, Sir Charles Paul, are assisting the Maharathi (great warrior) Mr. Pugh. Messrs. Hill and Ghosh are on behalf of the defendants. We have heard that the celebrated Mr. Jackson has also been engaged. The time has not yet come to decide the question whether or not by instituting this prosecution the Government of Lord Lansdowne has acted sensibly. The affair is one which never happened before. As Bengal stands foremost in all matters, so it has stood foremost in point of misfortune.

RUNGPORE DIK PRA-
KASH,
Aug. 13th 1891.

28. The *Rungpur Dikprakash*, of the 13th August, has an article headed "The danger of the *Bangavasi*," in which it says :—

We are sorry to hear that the Editor, &c., of the *Bangavasi* have been seriously imperilled. Large amounts of money will be required in the conduct of the case instituted against the paper. The danger of the *Bangavasi* having arisen from its advocacy of the Hindu society, every Hindu should contribute towards the expenses that will be incurred in attempting to secure justice to it.

29. THE *Navayuga* of the 13th August has the following:—

NAVAYUGA,
Aug. 13th, 1891.

THE BANGAVASI CASE.

On Friday last, warrants were issued for arresting Babu Jogendra Nath Basu, the proprietor of the *Bangavasi*; Babu Krishna Chandra Bandyopadhyaya, its editor; Babu Brajaraj Bandyopadhyaya, its manager; and Babu Arunoday Ray, its printer. The Deputy Commissioner, Mr. Barnard, in person, and other sergeants, inspectors, jemadars, &c., nearly 30 to 40 men, arrived at the *Bangavasi* office at noon. They found none of the defendants except the printer, and so they arrested only the printer, Arunoday, and took away some khátás, papers, &c., connected with the *Bangavasi*. At 11 A.M. on Saturday, the other three defendants surrendered themselves in Court of their own accord. The case was called. The barristers, Mr. Hill and Babu Lal Mohan Ghosh, and the attorney, Babu Ganes Chandra were on the side of the defendants. As Government itself was the complainant, so the Standing Counsel, Mr. Pugh, and his assistant, Mr. Dunne, and the Government Attorney, Mr. Cowie, appeared on its behalf. Mr. Hill made a speech for about two hours with the object of supporting the side of the defendants. The speech was exceedingly well-reasoned and of a very high order. On that day the depositions of two witnesses on the side of Government were taken. Babu Bankim Chandra Chatterjee was one of them. Bail for the defendants was not accepted and they were sent to *hajat*. The Magistrate was specially asked to grant bail. But though the Magistrate was willing (to grant bail), he dared not release them in consequence of the pressure put upon him by Mr. Pugh. After that the case again came on on Monday. On that day the depositions of Babu Chandra Nath Bose, Translator to Government, and others were taken. On this day the defendants prayed to the High Court for being released on bail, but to no effect.

The case came on again in the Police Court on Tuesday, and after taking the depositions of a few witnesses the Magistrate committed the case to the Sessions and sent it on to the High Court. It is a matter for rejoicing that on that very day Mr. Hill having applied to the Chief Justice for the release (of the defendants) on bail, the Chief Justice granted the application and taking Kabiraj Gangaprasad Sen and others as bail, released the prisoners.

Two serious charges have been brought against the defendants. The first is sedition and the second is defamation of the Government. The first is under section 124 and the second under section 500 of the Penal Code. The *Bangavasi* has been placed in danger by taking from seven or eight articles published in its issues of the 15th Chaitra, 3rd Jaishtha and 24th Jaishtha, extracts which were seditious and defamatory of the Government. It is said that these articles were written during the strong agitation over the Consent Bill. The punishment for this serious offence is either transportation for life or three years' imprisonment with hard labour and fine. On the whole, the matter is very serious, very dangerous. This danger is the danger not only of the *Bangavasi*, but of all the inhabitants of the country, of all the native newspapers. Consequently those who are rejoicing at this danger, feel glad in their minds, are the enemies of their country.

The *Bangavasi* case.

30. The *Sudhakar*, of the 14th August, makes the following remarks on the *Bangavasi* case:—

SUDHAKAR,
Aug. 14th, 1891.

Our worthy contemporary of the *Bangavasi* is seriously endangered; and it is no ordinary danger in which it has been placed. Government itself has instituted a case against the paper. A great commotion has taken place in Calcutta in regard to the case.

31. THE *Hitakari* of the 14th August has the following remarks regarding the *Bangavasi* case:—

HITAKARI,
Aug. 14th, 1891.

We are greatly sorry at the mishap of the *Bangavasi*. But we long foresaw the danger of that paper. It exceeded the

The *Bangavasi* case.

limits of propriety in its agitation against the Consent Bill by professing extreme bigotry for the Hindu religion with the object of getting applause from the public.

PRATIKAR,
Aug. 14th, 1891.

32. THE *Pratīkar* of the 14th August has the following on the *Bangavasi* case:—

The *Bangavasi* case.

Our contemporary of the *Bangavasi* has been imperilled. We have been startled and pained at the danger which has so suddenly befallen it. The charge against the paper is very serious, and the offence with which it has been charged is regarded as a grave sin by the Hindus. An attempt was made in the paper to discredit the Government in the eyes of the people and to excite them against it. The paper has also been charged with defaming Government.

The case is the first of its kind in the history of India. And this is the first time since the enactment of the Penal Code that the section under which the *Bangavasi* is charged has been set in motion. It is no wonder, therefore, that people should be astonished at the institution of this case, the like of which was not heard of before. The case will, no doubt, be full of lesson to the public. It being *sub judice* we have no right to make any more remarks upon it. Let us wait patiently for the result.

SAMAY.
Aug. 14th, 1891.

33. The *Samay* of the 14th August has the following on the prosecution of the *Bangavasi*:—

Government has made *pucca* preparations against the *Bangavasi*. The writer has heard that the opinions of the leading barristers, Messrs. Woodroffe and Evans, and of Mr. Paul, the law-adviser of Government, have been taken in the matter. The two first-named barristers have expressed the opinion that the objectionable articles in the *Bangavasi* are seditious within the meaning of section 124A of the Indian Penal Code. Mr. Paul is reported to have expressed a doubt on the subject. A retired Judge of the Calcutta High Court, now residing in England, is said to have expressed the opinion that the articles in question are seditious. It is also rumoured that the Governor-General, the Lieutenant-Governor of Bengal, and the Secretary of State, &c., have all felt the articles to be seditious.

Whether the articles are really seditious or not will be decided by the Judge and Jury and the arguments of Counsel. The writer will not say anything about it, nor does he consider it proper to say anything about it. But he is bound to say, and has all along said, that writings like those in the *Bangavasi* ought not to be published. But Government should have treated those verbose effusions as ravings of madness or the incoherent utterances of the delirious, and taken steps accordingly. The warlike races of the Punjab, Mahārāshtra, and Rajputānā and other provinces may, in one day, take up arms against the English, though that is in a manner quite impossible at the present time. As regards Bengalis they will not be able to stand against *rājsakti* (power of Government) even after the lapse of yugas and in the course of a thousand years. Every sensible Bengali knows what preparations are necessary for making a stand against the powerful British Government.

The prosecution against the *Bangavasi* has made the writer both aggrieved and anxious. If the *Raja* (Government) thinks a few Bengalis to be disloyal, it reflects discredit on the Bengali nation. It is for this reason, that the writer repeatedly asked the *Bangavasi* to take care. When, during the Consent Act agitation, the *Bangavasi* was writing whatever it liked like a mad man, the writer put it in mind of future danger and the revival of the Press Act. He repeatedly warned the contemporary not to use exciting language, but it did not pay heed to the warning.

Everybody knows that this paper has no sympathy with the *Bangavasi*. The *Bangavasi* is doing great mischief to society. By circulating ugly literature it is corrupting the taste of the country, by getting up false religious agitations it is driving true religion out of the country, and by creating the disease of narrow *aryyatva* (bigotry or exclusiveness based on the superiority of the *Arya* race), it is making Bengal inert and lifeless like a malaria-stricken country. Neither has this paper any agreement with the political views of the *Bangavasi*. It is opposed to the Congress, high education, and men who have received western education. In a word, this paper hates this 'dangerous' *Bangavasi* with all its heart. But, nevertheless, it is not prepared to say that it is disloyal. Call it mad, call it an incoherent talker under the influence of delirium, and the writer will not object. He will not say anything

if it is called the actor of the drama *Bharatuddhār* (Deliverance of India) by Rámdás Surmá. But its (*Bangavasi's*) head is not strong enough to bear the heavy weight of the title 'disloyal.'

Government has, in the present instance, planted a cannon to kill a mosquito. Instead of being a gainer it will be a loser by it, while the power of the mosquito will increase. Henceforward the *Bangavasi*, which has no religion, will be called a *dharmavira* (a martyr). The *Bangavasi* was throwing large balls made of air against the throne of the *Raja* (ruler), and is it proper to throw against it, from the side of the *Raja*, burning balls made of iron? If the son goes mad, the father may to some extent be justified in sending him to a lunatic asylum. But if he makes special preparations for crushing him utterly, he only proves that he belongs to the same class as his son.

It is ludicrous to punish a few persons in this way in a country where crores of people are governed and shake at the beck of the British Lion. Government can punish the *Bangavasi* in various ways. It should not have adopted extreme measures first. According to the *Statesman* newspaper the *Bangavasi* could not have dared to write in its ordinary tone if Government had given it a warning, either verbally or in writing. But the silence of Government encouraged the foolish *Bangavasi*, until its writing became unbearable to it (Government), and it has now had recourse to extreme measures. A liberal Government should not have behaved in this way.

One thing more. Owing to the pressure put by Mr. Pugh, Government Counsel, Mr. Handley conducted the trial very hastily. The defendants' barrister prayed for a postponement on very reasonable grounds, but the Magistrate rejected the prayer. In cases between ordinary people, postponements are granted on very trifling grounds. And is a man unfit to get a postponement simply because Government itself is complainant against him? It is by no means desirable that the defendants should have no time for preparation. Regarding this haste, the *Indian Mirror* says that Government is anxious to see the result of this case during the recess of Parliament. If Parliament had been open, the present case would probably have been much discussed in it. Questions in Parliament cause some inconvenience to the Government of India. The *Pioneer*, the *Statesman*, and the *Indian Mirror* and other English papers are protesting in strong language against the action of Government in this matter.

34. The *Banganivasi*, of the 14th August, has the following on the *Bangavasi* case:—

BANGANIVASI,
Aug. 14th, 1891.

Danger never comes singly, or one danger after another would not have appeared in the course of the last few months. The prosecution of the *Bangavasi*. The intolerable heat of summer was followed by a visit of locusts. Then came a shock of earthquake. Next fell the star of Bengal—Bengal was robbed of its jewel. In the course of a short time, again, two or three most valuable lives in Bengal passed away. When these mishaps were occurring, the people of Bengal were observed to lose their sense, for when bad days appear the sense of right and wrong is lost. In Bengal Hindus and Mahomedans are like brothers. The Hindus should show sympathy with the Mahomedans, and the Mahomedans should act in unanimity with the Hindus. But instead of this the two peoples have frequently been seen to quarrel with each other. Such a thing could not have happened if, through the fault of fate, the people had not lost their sense.

What, again, but loss of understanding can be the reason that the sovereign fails to please his subjects, and the subject fails to fully comprehend the sovereign's words of kindness. It is owing to ill-luck that there has occurred this loss of sense. It is owing to fate that we have come to this state. Loyal subjects we are. The worship of the sovereign, the sight of the sovereign makes us think that we have attained our object in this life. If we consider the command of the sovereign to be unjust, we only fall crying at his feet. If the sovereign frowns, we become stupefied with fear and *bhakti* (reverence). This feeling of fear and reverence is innate in our nation and pervades our religion. We worship our gods with this combined feeling of fear and reverence. It cannot be said that our reverence is insincere, that we worship our gods in fear and slander them behind their back. The gods we worship are of dreadful appearance, but it is those very gods again whom we call upon in times

of danger. We worship *Maha Sakti* (the Great Power) once every year, but it is every day that we worship *Prabhu Sakti* (the Ruling Power). Mother *Maha Sakti* never hates us or suspects our *bhakti*, because we are unworthy sons of hers. But to whom shall we express our sorrow at the fact that the *Prabhu Sakti* doubts the genuineness of our *bhakti*, because we are its incapable sons? O mother *Maha Sakti*, let us cry before you in sorrow. O mother, you have taken from us our helpmates, our wealth, our oldest, best, and invaluable jewels. Those who were our intellect, strength, and hope have passed away. Who will now give us advice and explain things to us? O mother Fate, we shall now go wherever you lead us! We are blind; tell us from time to time whither you are leading us, or we will not know where we are going—why misfortune after misfortune has befallen us, why thunder-bolt after thunder-bolt has stricken us, and why has there been this thunder-bolt in the blue. O Rajendralala and Vidyasagar, the tears we have shed for you are not yet dry, and a new misfortune has occurred! Perhaps you fled this mortal world so hastily because you, did not wish to see all this. Blessed are you! But what is that we are left here to see? Fresh misfortune, fresh mishap—at least that which now appears to be a misfortune. We cannot say if this will not give birth to some unexpected good. But judging by what we see now the prospect is alarming. Everybody is saying that this is quite a new and extraordinary affair in the history of India—in the Kingdom of Love. We will give a detailed account of the events as they happened, leaving our readers to draw their own conclusions.

THE DANGER OF THE *BANGAVASI*.

The *Bangavasi* newspaper is an object of endearment to the Bengalis. For years it has been doing endless good to the country by explaining to the subjects the doings of their rulers, and by informing the rulers of the grievances of their subjects. It has been also doing immense good to the country by spreading knowledge among the people at a cheap cost, and by explaining to the Hindus the mystery of the Hindu religion. That *Bangavasi*, the object of endearment to the public, has now incurred the anger and displeasure of the rulers. The Sovereign says that, by writing of articles calculated to excite disaffection, the *Bangavasi* is exciting disaffection against the Government in the minds of the people. This charge is being tried in the courts. If the offence has been actually committed, the guilt of the offenders must be very grave indeed. And if the *Bangavasi* is actually guilty of this offence, it ought to be severely punished. Everybody will be glad to see a real offender punished; but, on the other hand, everybody will be pained if an innocent man is punished. For our part, we do not know whether we shall be delighted or pained, for that will depend on the issue of the trial. For the present, the way in which the Proprietor, the Editor, the Manager, and the Printer of the *Bangavasi* are being treated has stupified, not only us weak Bengalis, but even the English. We have been struck dumb by the hurry in which the case has been commenced and is being pushed to its end.

URDU GUIDE AND
DARUSSALTANAT,
Aug. 14th, 1891.

The prosecution of the *Bangavasi*.

35. The *Urdu Guide and Darussaltanat*, of the 14th August, has the following on the prosecution of the *Bangavasi*:—

If the English translations of the articles in the *Bangavasi* newspaper read in the Court be true translations of those articles, then there can be no doubt that those utterances should be checked. This is what is called going beyond due limits. It may be said that the fact that those words proceeded from the pen under the influence of religious fervour cannot be a good plea against the enforcement of the law. English education and liberty under the English Government have unsettled the wits of the senseless Bengalis. We cannot understand what they want. May be that they want to present an image of the ominous year 1857. God be thanked that all their strength lies in their mouth. If their hands had been familiar with swords they would have by this time been wiped off the face of the earth in consequence of their own folly. O enemies of good sense (that is to say Bengalis) know yet your own capabilities.

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The whole press of the country is expressing sorrow for the *Bangavasi*. We have been delighted to see that even the *Statesman* newspaper is, in a patronising tone, advocating the cause of the *Bangavasi*. The case being *sub judice*, we have no right to discuss to what extent the paper is really guilty. That will be determined by Court. In affairs like these, we expect true loyalty from the people and genuine kindness from Government. We have not been less pained at the institution of this case, showing as it does the want of that kindness on the part of Government, than we shall be, if it is proved that the *Bangavasi* really wrote in disregard of all feelings of loyalty. For our part, we feel greatly sorry at the mishap of the *Bangavasi* and terrified at the signs of Government's displeasure towards the native press.

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The danger is as terrible as it can be. It is superfluous to say anything about the danger of Babu Krishna Chandra Bandyopadhyaya and others who went to *hajjat*. It need not be said that we are troubled and involved in danger about the *Bangavasi*. In all kinds of danger, Modhusudan, the dispeller of danger, is the only hope. Consequently the lotus-foot of Madhusudan is our only hope. In fact, it is our duty to make known to our readers and patrons, what good news is possible in this terrible danger. The good news is that none of them, Babu Krishna Chandra Bandyopadhyaya and others, has been in the least agitated by this danger. Remembering the lotus-foot of Bhagabán, they are passing their days and nights as cheerfully as possible. A large number of the *Bangavasi*'s friends and relations are of course doing what they

of danger. We worship *Maha Sakti* (the Great Power) once every year, but it is every day that we worship *Prabhu Sakti* (the Ruling Power). Mother *Maha Sakti* never hates us or suspects our *bhakti*, because we are unworthy sons of hers. But to whom shall we express our sorrow at the fact that the *Prabhu Sakti* doubts the genuineness of our *bhakti*, because we are its incapable sons? O mother *Maha Sakti*, let us cry before you in sorrow. O mother, you have taken from us our helpmates, our wealth, our oldest, best, and invaluable jewels. Those who were our intellect, strength, and hope have passed away. Who will now give us advice and explain things to us? O mother Fate, we shall now go wherever you lead us! We are blind; tell us from time to time whither you are leading us, or we will not know where we are going—why misfortune after misfortune has befallen us, why thunder-bolt after thunder-bolt has stricken us, and why has there been this thunder-bolt in the blue. O Rajendralala and Vidyasagar, the tears we have shed for you are not yet dry, and a new misfortune has occurred! Perhaps you fled this mortal world so hastily because you, did not wish to see all this. Blessed are you! But what is that we are left here to see? Fresh misfortune, fresh mishap—at least that which now appears to be a misfortune. We cannot say if this will not give birth to some unexpected good. But judging by what we see now the prospect is alarming. Everybody is saying that this is quite a new and extraordinary affair in the history of India—in the Kingdom of Love. We will give a detailed account of the events as they happened, leaving our readers to draw their own conclusions.

THE DANGER OF THE *BANGAVASI*.

The *Bangavasi* newspaper is an object of endearment to the Bengalis. For years it has been doing endless good to the country by explaining to the subjects the doings of their rulers, and by informing the rulers of the grievances of their subjects. It has been also doing immense good to the country by spreading knowledge among the people at a cheap cost, and by explaining to the Hindus the mystery of the Hindu religion. That *Bangavasi*, the object of endearment to the public, has now incurred the anger and displeasure of the rulers. The Sovereign says that, by writing of articles calculated to excite disaffection, the *Bangavasi* is exciting disaffection against the Government in the minds of the people. This charge is being tried in the courts. If the offence has been actually committed, the guilt of the offenders must be very grave indeed. And if the *Bangavasi* is actually guilty of this offence, it ought to be severely punished. Everybody will be glad to see a real offender punished; but, on the other hand, everybody will be pained if an innocent man is punished. For our part, we do not know whether we shall be delighted or pained, for that will depend on the issue of the trial. For the present, the way in which the Proprietor, the Editor, the Manager, and the Printer of the *Bangavasi* are being treated has stupified, not only us weak Bengalis, but even the English. We have been struck dumb by the hurry in which the case has been commenced and is being pushed to its end.

URDU GUIDE AND
DARUSSALTANAT,
Aug. 14th, 1891.

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ought to do now. All respectable people, sympathising with the *Bangavasi*, are showing it special favour and kindness. This is not small good fortune.

The *Bangavasi* has vowed to serve *dharma* and the *dharmikas* (religious men) and to wish well to society. Whatever the *Bangavasi* has is devoted to the performance of this vow. The present danger of the *Bangavasi* is owing to its performance of that vow.

Though the *Bangavasi* is in a special sense a servant of the Hindu *dharma* and Hindu society, it really wishes the protection and prosperity of all religions and all societies. The *Bangavasi* is initiated in the *montra* "It is best to die in the practice of one's own religion, *paradharma* (any other religion) is terrible." Consequently it is its wish that Hindus, Mussalmans, all should respect their respective religions. Under these circumstances, all persons, true to their respective religions, whatever their castes and creed, are now showing kindness to the *Bangavasi*. This need not cause any surprise. This is certainly the *Bangavasi's* good fortune, but it also reflects special credit on the kind-hearted great men. Besides, on the present occasion of the *Bangavasi's* danger, a great political problem will be decided. What is the lawful way of criticising the acts of Government, whether or not the writing for which a prosecution has been instituted against the *Bangavasi* is really objectionable, whether or not it has been proper for Government to bring the terrible charge against the *Bangavasi*, and various other matters will be decided this time. Consequently every newspaper has its interests to some extent involved in this case. It is a matter of good fortune that nearly all respectable newspapers are favourably disposed towards the *Bangavasi*. The *Bangavasi* differs in a great many matters from the views of a great many newspapers, and such difference of opinion is to be expected as a matter of course. It is superfluous to say that the *Bangavasi* will for ever remain grateful to those who, forgetting at this time all quarrels caused by difference of views, are giving evidence of their nobleness.

The *Bangavasi* is specially grateful to the English Government. It requires to be explained why we are speaking of gratitude to Government at this time of danger. It reflects no ordinary credit on Government that the *Bangavasi* is permitted to speak even in such danger.

The powerful and influential English Government is angry with the small *Bangavasi*. If Government had willed to do so, it could have inflicted in anger whatever punishment it liked on all persons connected with the *Bangavasi*. If the Emperor of Russia had been as angry with any Russian newspaper as the English Government has been with the *Bangavasi*, the Russian newspaper would have ceased to exist in a moment, and its editor would probably have been transported. Nay, nobody would have been able to prevent everyone of them from being beheaded. But our Government does not forget, even when angry, the dignity of the laws and courts established by itself. Like an ordinary subject, who when wronged seeks the protection of a court, Government, though angry with the *Bangavasi*, has sought the protection of a court. Government has, of its own accord, accepted the obligations of the law which is laid down for an ordinary plaintiff. The same kind of inquiry and investigation will be made on behalf of the defendants as will be made by pleaders and barristers on behalf of Government. In this Court, all persons will be permitted to help the defendants freely and publicly with money or by other means, for the purpose of defending the *Bangavasi*. The guilt or innocence of the *Bangavasi* will also be determined. This reflects no small credit on the English Government.

The *Bangavasi* will be tried. What has been done in the Police Court is only a prologue to the trial. The real trial will take place in the High Court. A Judge of the High Court and nine jurors will sit at the trial. Nine men will be selected from among the respectable persons whose names are in the jury list. Englishmen and Bengalis, respectable men of all nations are included in the jury list. But, then, at the trial, those among the jurors against whom there will be any objection, either from the side of the plaintiff or from that of the defendant, will not be allowed to sit at the trial. After the jury has been empanelled in this way, the trial of the case will commence. The Judge will simply interpret the law, but whether the defendants are innocent or guilty will depend on the verdict of the jury. In case a difference of opinion arises among the jury, the Judge may accept the opinion of the majority or dismiss

that jury and try with a new jury. If the *Bangavasi* is proved guilty in a jury trial of this nature, then, and then only, will the *Bangavasi* be punished, and the Judge will fix the amount of punishment.

Jurors take oath that they will try impartially. There is no cause to fear partiality in the decision at which respectable gentlemen arrive after taking oath, weighing all evidence, and considering what has been urged on both sides. This is one great glory of the English Government's administration of justice. The *Bangavasi* will also be tried in this way. It is for this reason that we say that we are grateful to the English Government.

But the trial will cost much money. Able and experienced barristers have been engaged on the side of Government. The defendants will also be put to the necessity of engaging able pleaders and barristers. Besides this, incidental expenses will be very heavy. To ordinary persons such expenditure is a cause for grave anxiety. But it is hoped that, through God's kindness, the *Bangavasi* will not have to be troubled on the score of expenditure. Through the favour of those in whose service the *Bangavasi* is engaged, it will probably have no cause for anxiety. It is now eight days that the *Bangavasi* has fallen into danger. Last week there was no time to make the news of the danger known. Nevertheless, the greatness which great-minded patrons have shown upon hearing of the *Bangavasi's* danger from various sources, is such as to give rise to hope. Already nearly Rs. 1,000 have been received by us. One man has given Rs. 250, the rest of the amount consists of small sums. The amount has been received in contributions of Rs. 1, 2, 4, 5, and 10. But Rs. 1,000 will be like a dewdrop in the ocean. The *Bangavasi* has already spent a much larger sum. Be it so, the subscribers, readers, patrons, and supporters—those who will look on the *Bangavasi* with kindly eyes—are all living. If every subscriber of the *Bangavasi* renders pecuniary aid to it to the extent of one year's subscriptions, if every reader gives it one rupee, then the *Bangavasi* will not have the least anxiety about the expenses of the trial. Rajas, zemindars, pleaders, doctors, merchants, shopkeepers—all classes are among the readers and patrons of the *Bangavasi*. The *Bangavasi* belongs to them, and they are the *Bangavasi's* hope. What more shall we say? A new heavy burden has fallen on our shoulders, and we are busy about ourselves. What shall we now do for those who have been prosecuted? Either for having committed an offence, or without having committed an offence; either on account of a mistake, or for some other reason, Babu Krishna Chandra Bandyopadhyaya and other religious Brahmins are now in danger. They have fallen in danger in their attempt to serve the *Bangavasi*. The high-minded people living in Bengal will take charge of the work which will have to be done for the release of these men. This is our cherished hope.

There can be no doubt that we are in great danger. But even in this danger we are getting real proofs of the Hindu heart. This is not a matter of small satisfaction. Many men in the town and the mofussil, pained at our danger, are writing to us. Friends can be obtained in times of prosperity. But friends in adversity are real friends. Friends, you will forgive us. For want of space we cannot publish your letters.

THE DANGER OF THE *BANGAVASI*.

There should be patience in danger. Danger makes children impatient. When a wise man is confronted with danger he patiently says within himself:— 'O thou who hast endless forms, O *Mahámáyē* (the Goddess Durgá is identified with the great illusion of which the universe is a product), O mother of the Universe, why hast thou assumed this strange shape to-day? Mother, what has made you to manifest this new shape? Why are you, O mother, deluding this worthless, mean son of yours? Why so much deception, mother? For, O mother, I will dispel all difficulty and danger by contemplating only your lotus-foot!

That Babu Jogendra Chandra Basu, Babu Krishna Chandra Bandyopadhyaya, Babu Brajaraj Bandyopadhyaya, Babu Arunaday Ray have not changed in the least through four days' residence in *hajut* is the only good news which we wish to convey to our subscribers, readers, and patrons.

The *Bangavasi* has all along been loyal. The *Bangavasi* always wishes well to, and prays for the permanence of, the English Ráj. Because through (our) ill-fate the English, whose heroism is due to their great power, have to-day brought a charge against us under the impression that we do mischief to (their) empire, therefore the unfeigned loyalty of ours will on no account diminish. Whatever may be the result of the trial, the *Bangavasi* will remain what it is: it will always desire the permanence of English rule.

Money is required for helping the *Bangavasi* in this terrible affair. On one side is the English Raj, who is the lord of the world with its seas; on the other is the *Bangavasi*, which is even smaller than the small. The *Bangavasi* case will come on in the High Court on the ensuing 19th August. Including all items, the cost of the *Bangavasi* will amount to many thousands of rupees. Eminent barristers have been engaged on behalf of the English Raj. The *Bangavasi* has also been put to the necessity of engaging eminent barristers.

It is one auspicious sign that even before we asked for pecuniary aid, many are sending us money of their own accord. Many zemindars, pleaders, merchants, men of ordinary means, are collecting subscriptions in their respective neighbourhoods. Even school-boys are coming to our office in batches, and giving us money to the extent of their means. Our joy is due only to this!

We will not say much. The *Bangavasi*, which is a favourite with the Bengali Hindus,—the most beloved *Bangavasi*—is now in danger. Let every one send, without delay, what is within his means, to the *Bangavasi* office at 3411, Kalutola Street, Calcutta, to the address of Babu Brajaraj Bandyopadhyaya. Even very small sums will be gladly accepted. Let it be remembered that the ensuing Wednesday is fixed for the hearing of the case. Possibly the case will go on for several days.

RELEASE ON BAIL.

The defendants have been released on bail. The celebrated and wealthy physician of Calcutta, Kabiraj Ganga Prasad Sen, and Kabiraj Bijayratna Sen have stood sureties for Babu Jogendra Chandra Basu. Babu Suryya Kant Rai Chaudhari, the celebrated zemindar of Taki, now living in Calcutta, and Babu Gangadhar Bandyopadhyaya, the proprietor of the New Indian School, have stood sureties for Krishna Chandra Bandyopadhyaya. Kabiraj Ganga Prasad Sen and Babu Jadu Nath Bandyopadhyaya, the celebrated manager of a printing press, have become sureties for Babu Brajaraj Bandyopadhyaya. Babu Joges Chandra Bandyopadhyaya, the proprietor of Canning Library, and Babu Jadunath Sannyal, the celebrated dealer in types, have become sureties for Babu Arunodaya Ray. Does it require to be said that all of these men are objects of gratitude and deserve thanks? At the time of tendering bail many other respectable and distinguished men were present. All of them deserve the *Bangavasi's* gratitude.

FATE (ADRIŠHTA).

It seems that nothing is so powerful as fate. Nothing but *adrišta* possesses equal power over the king, the subject, the rich, the poor, the ignorant, the learned. It is fate that elevates a man to sovereignty, makes a poor man rich, and an ignorant man a noted man of learning. Again, it is in the power of fate to reduce to beggary even the ruler of the world with its seas, and to destroy a learned man's reputation for learning. It is owing solely to fate that hundreds of loyal people are blamed as rebels, a real friend comes to be reckoned as an enemy, and a well-wisher comes to be known as one wishing mischief. It was owing to fate that even king Yudhishtira had to bear the unbearable hardships of forest life, that king Nala had to suffer great misery, and even Savitri had to suffer for a moment the unbearable sorrow of separation from her husband. Hundreds of changes, thousands of revolutions of this nature are effected by this *mahásakti* fate. Heroes, cowards, the brave, the timid, the virtuous and the vicious—all have to submit to the dispensations of fate. There is no means of escaping the hand of this fate, except by *tattvajñan* (real knowledge, spiritual knowledge). It is because the Hindu places sole reliance on fate that he feels no madness in prosperity, no confusion and impatience in adversity. If happiness is decreed by fate, happiness must be; if misery is decreed by fate,

misery will also be. What anxiety, what wonder, and what joy, and what sorrow can there be for that (happiness or misery)?

Let the times be changed as much as ever, let artificial rules be changed as much as ever, the spirit of a true Hindu's heart can never be changed. The Hindu's belief in fate continues unchanged and unshaken for ever. Whether good or bad, the Hindu is always ready to enjoy the fruits of actions done in a previous birth. The Hindu knows that without enjoyment and suffering, *karma* (merit or demerit arising from actions) is never spent even in hundreds of crores of *kalpas*; consequently one must one day enjoy or suffer the fruits of one's actions. And nothing is gained by being anxious about a thing which is sure to happen.

Look at that man who is blind from his birth. Look again at that leper. They never did any injury to any one in this life, nor were they able to do any injury. Nevertheless, look at their sufferings. The king is not punishing them, nor is it human oppression that they are suffering. Nevertheless, see how inconceivable are their sufferings. Look, there, at the burning ghât, a charitable man, who has always done good to others, is rolling on the ground and weeping incessantly; his only son of tender years, who was the apple of his eye, the only thing in which his heart found rest, has died. Hear next, the indistinct sound of wailing of a newly-married girl that is coming from the zenana. Her heart, which is denied the enjoyment of this life, which is soft like a flower, is to-day enveloped in deep darkness. The mark of vermilion at the parting of her hair is wiped off, the bracelet has fallen from her hand—wicked, remorseless Yama has snatched away her husband, who was the girl's everything. Why do such things happen? Of what offence are they guilty? Why is so much punishment meted out to them?

Brothers, you do not know; this cruel suffering of theirs has been caused by fate. They have to suffer pain in consequence of the fruits of actions done in a previous birth. Be a man righteous or be a man unrighteous, he enjoys happiness or suffers misery in consequence, either of acts done in a previous birth, or of extraordinary merit and demerit acquired in this life. In consequence of this belief, a Hindu cannot possibly be impatient in danger and elated in prosperity. Men do all their actions under the goading of fate. The good or bad result of actions is also under the control of fate! You hold the doctrine of *purushakâra* (independent human effort), (and) relying on your own doing and agency you become proud in self-respect and puffed up with vanity in times of prosperity, and feel extremely miserable in adversity, and agitated and depressed in sudden danger; but a Hindu is not likely to be so affected. For this you can, if you like, call a Hindu *nischesta* (unwilling to exert) and a coward, can blame him as being indolent and without exertion; he is ready to put up with the charge. A Hindu cannot even for a moment forget what *Bhagaban* Ramachandra, assuming human shape, said about the terrific revolutions of the wheel of fate. Ramachandra said when on the point of leaving for the forest:—“What I thought of is passing away, and what I never thought of in my mind is coming to me. (I thought that) in the morning I should become the head of the rulers of the world, and I am now going to the forest as a hermit, wearing matted hair.”

A Hindu thinks in this way when, notwithstanding every possibility of happiness, he sees extended before him the dismal shade of misery. And he thinks in the same way when, coveting honour and seeing the possibility of obtaining it, he gets insulted. But the Hindu never becomes agitated, and swerves not from his duty, nor desists from the practice of his religion. It is for this reason that the Hindu poet has said:—‘Let me salute the Gods—no, for they, too, are under the power of the miserable *vidhi* (fate). Let me then salute *vidhi*, but even *vidhi* gives fruits according to actions done. The fruit then depends on *karma* (action). What is then the good of having gods or *vidhi*? I salute the actions over which even *vidhi* has no influence.’ We, too, say salutation to *adrishta* (fate) again and again!

38. The *Sanjivani*, of the 15th August, has the following on the *Bangavasi* case:—

A serious case has been instituted against the *Bangavasi*. The case being *sub judice*, we have no right to express any opinion on it. But this we can say that a very critical

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time has arrived. For a long time, Government has been casting keen glances upon the vernacular press. At times, offended by the unruly conduct of some newspapers, Government even thought of enacting a new Press Act. But the press then unanimously said that there was no necessity of passing a Press Act, as the turbulent newspapers could be checked by enforcing against them the provisions of the Penal Code. And Government is perhaps determined to make a trial, viz., to ascertain whether those newspapers which are devoid of all sense of right and wrong can be checked with the assistance of the Penal Code. If it sees that such papers can be checked with the help of the existing law, it will not enact a Press Act. But if the accused are set free, Government will use the fact as a pretext for passing a Press Act. And then no one will be able to raise any objection against it. If the Government wins the case, the *Bangavasi* will be ruined; but if Government is defeated, it will be compelled to pass an Act to place the whole press under check.

The section under which Government has instituted the case is a very terrible one. It is a very difficult thing, indeed, to ascertain what constitutes disaffection against Government. The section was not in the Penal Code when it was enacted in 1860. It was inserted ten years after, in 1870, when Sir James FitzStephen was the Law Member. Objections against it were raised from all directions. Some people urged that it should be clearly explained what would constitute the offence of exciting disaffection. But Sir James replied that "it was impossible to define that clearly. All that could be done was to indicate the lines on which newspapers ought to be conducted. He also said that the articles which had been appearing in the newspapers edited by Englishmen for the last eight months against the income-tax could not be said to be articles calculated to excite disaffection. If the vernacular newspapers followed the example of the English papers, they would never excite disaffection." But the native editors are sure to be endangered if they imitate the excited manner in which the English editors sometimes write. During the Ilbert Bill agitation the *Englishman* newspaper conspired against the Government. So it is not quite safe now to imitate the example of the English newspapers. It is very difficult, indeed, to determine what is calculated to excite disaffection and what not. We cannot lawfully express any opinion as to whether the *Bangavasi* wrote anything with the view of exciting disaffection against Government. But this much we can say that Government has not been well advised in taking the step.

'SANJIVANI'
Aug, 15th, 1891.

39. The same paper says that Government intends to re-introduce the outstill system into certain districts of Bengal. In the village of Beelpore, Bagargaon, and Gopiballabhore in the Midnapore district, outstills have already commenced work; the pretext of Government in these cases being that the savage people inhabiting the district are very fond of country-made liquor. No one ever thought that Sir Charles Elliott would once more tarnish the name of Government with the infamy which Sir Steuart Bayley removed. A Bengali adage says that a country is ruined through the fault of the king, and that the subjects of a king suffer through the fault of his minister. But Bengal still possesses the same Sir John Edgar as its Chief Secretary. By whose advice, then, has Sir Charles Elliott taken the step? All Bengal ought to agitate against this measure of Government. The Temperance Society in Midnapore is going to submit a petition on the subject. The other district should also hold meetings and send similar petitions to Government.

HITAVADI,
Aug, 15th, 1891.

40. The *Hitavadi*, of the 15th August, says that it is stated that the Bengal Government has been directed by the Government of India to make appointments in the Opium Department by competitive examination. But as the posts in that Department are the monopoly of Englishmen, Bengalis will derive no good from the suggested method. When, however, a provision is being made for competitive examination, that examination should be open to all without any distinction of creed or colour.

The prosecution of the *Bangavasi*.

41. The *Dacca Prakash*, of the 16th August, has the following on the prosecution of the *Bangavasi*:—

DACCA PRAKASH,
Aug. 16th, 1891.

The writer did not know whether or not, on the occasion of the passing of the Consent Act, when all Indians, who hold their religion as dear as their lives, were intensely aggrieved at the injury which was done to their religion, the *Bangavasi* wrote anything disrespectful to Government. Every one knows that a man loses his sense of right and wrong in times of intense mental agony; and the Court which will try the *Bangavasi* will no doubt be able to ascertain, whether its intense agony betrayed it into the grave indiscretion with which it is charged. The writer will say nothing on the subject. He is extremely pained and astonished at seeing the mighty Government of India, which stands in the relation of a father and a mother to the people, and is deeply respected by them, moved at the *abdar* (unfortunate or unreasonable demand made by a child to his parents, &c.), of a little child of an ordinary native paper. He cannot think that the *Bangavasi* is so foolish as to knowingly harbour bad intentions against a Government which is regarded as the benefactor and the protector of the Indians by all sensible men, and to which they are accordingly deeply grateful. He is fully unable to believe that the *Bangavasi* has intentionally directed its writings against a Government, but for whose existence in the country, the very office of the *Bangavasi* will be looted by thieves and dacoits, India will be torn by internal dissensions and her people will fall by the sword of the Russian, the French, the Chinese and the Afghan. The native papers act as safety valves for the escape of popular discontent; and but for them there would have been serious explosions in the country. To give some examples in point. The people of Manipur, the inhabitants of Benares, Gya, Ganjam and the illiterate Mussulmans of Calcutta do not read the *Bangavasi*, and their discontent found vent in various acts against constituted authorities. But the readers of the *Bangavasi*, the fume of whose heart evaporated through that paper, were guilty of no such thing. Government will not therefore give proof of good sense if it does not pardon such a paper as the *Bangavasi*.

42. The *Dainik-o-Samachar Chandrika*, of the 16th August, has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 16th, 1891.

THE TRIAL OF THE BANGAVASI.

THE High Court Sessions will sit next Wednesday; the *Bangavasi* will be tried at the Sessions. The *Englishman* and other contemporaries are saying that two Judges will sit this time at the Sessions. Chief Justice Sir Comer Petheram will be one of the Sessions Judges, and will probably try the *Bangavasi*. The *Englishman* is saying that tomorrow, Monday, application will be made for a special jury for the trial of the *Bangavasi*.

The *Bangavasi* is in danger! All our contemporaries, forgetting differences of opinion, are expressing sympathy with the *Bangavasi* in this danger. The danger is not the danger of the *Bangavasi* alone. When one part of the body is pained, all its parts are pained; consequently all our native contemporaries have been pained. The one or two contemporaries who are rejoicing in this danger of the *Bangavasi* are being blamed in good society.

We hope that justice will be obtained in a British court in the British Empire. What is to happen at the trial will happen; no one will be able to reverse the decree of fate. Consequently it will not be manliness to be too anxious about the result and to give up everything for lost. As the rulers want to have other offenders punished for the sake of good administration, so, thinking the *Bangavasi* to be an offender, they have become desirous of getting it punished for the sake of good administration.

But Government loves justice. It is for their justice that the English rulers are loved by their subjects. Our Government will never encourage any action which will be in the slightest degree likely to be an obstacle to good Government. Consequently there should not be the slightest doubt about justice.

The *Bangavasi* will be tried in a British court—not in a common court—in the highest court in the Empire. It is for their just courts that the English rulers have become so popular with their subjects. The subjects have unshaken

faith (*bhakti*) in the High Court. We, too, have unshaken faith in it. The *Bangavasi* will be tried in the highest court—before the highest Judge. And respectable and righteous jurors alone will decide whether the *Bangavasi* is guilty or not. There will be in the jury sahebs, Bengalis, all; but Government is in the habit of selecting only righteous, respectable, and wise men as jurors. All jurors sit in the court, taking the oath that they would try impartially.

The jury system is a long-standing institution of the British people. In the Hindu kingdoms, too, courtiers used to sit with Judges and act as jurors; but the modern jury system is one that has been introduced by the British rulers. It is because justice is had with the help of jurors that the British people are so fond of the jury system.

At the trial Counsel will help the Judges on both sides. The Government's Counsel will try to explain the *Bangavasi's* offence to the Judge and jury. The *Bangavasi's* Counsel, too, will try to show that the *Bangavasi* is not guilty. What the object of the law is will also be shown on both sides. The Judge and jury will have to see whether section 124A of the Penal Code can be used against the *Bangavasi*.

It is not an easy trial. Such a trial there never was before in India. The trial will be held before the Chief Justice. The trial will be held before big jurors. Big lawyers will help the Judge and jurors on both sides.

We can easily assume that the worthy barristers of that subject-supporting Government which has established courts of justice on all sides for a good administration of justice, has employed good Judges in all the courts, is spending ungrudgingly large sums of money out of the revenue for a good administration of justice will help, in an impartial manner, the doing of justice, and it is upon this belief that we have placed our reliance.

We will not consider now whether or not the Government has erred, whether or not it has been proper to prosecute the *Bangavasi*. The charge of trying the case will be placed in worthy hands, the trial will be held before a worthy Judge and worthy jurors, worthy lawyers will help the Judge and jury in doing justice. It is this that gives us assurance.

But justice is costly. Big, able barristers will appear on the side of Government; able barristers will also have to be kept on the side of the *Bangavasi*. The costs will be heavy. The *Bangavasi* will not be able to bear, single-handed, the entire burden of costs. Everybody, without distinction of nationality and caste, ought to help. A newspaper is in danger. In this danger the *Bangavasi* can hope for sympathy and assistance from even the British people, who have always loved a free press. We are hoping for help and sympathy from everybody in this country—Hindu, Mussulman, Sikh, Jain, Parsi, &c. Everybody ought to see that the *Bangavasi* suffers no inconvenience or hardship for want of help and want of preparation. The Government wants strict justice; we too want the same thing.

43. The *Dainik-o-Samachar Chandrika*, of the 17th August, has the following:—

THE BANGAVASI'S CONDITION.

When something unexpected happens, different people make different surmises about it. People have a natural love for the prosecution of the *Bangavasi*. The surmising work. It is not easy to understand why the mighty British *Rāj* has suddenly brought a serious charge against the *Bangavasi*. Consequently different people are making different surmises.

Some are saying:—"Lord Cross has said no new law is necessary for keeping the newspapers in check; the section in the Indian Penal Code is sufficient. Lord Lansdowne and his Councillors want to see whether or not it is possible to check the newspapers under the existing section of the Penal Code. It is for this reason that they have charged the *Bangavasi* under sections 124A and 500 of the Penal Code. If in the trial, which will be conducted by Judge and jury, the *Bangavasi* is not convicted under the existing section of the existing law, the Governor-General and his Councillors will, after explaining the matter to Lord Cross, pass a separate Act." If this surmise is correct, it is to be understood that the Governor-General and his friends and Councillors have charged the *Bangavasi*, have placed the weak *Bangavasi* in great peril, have made preparations for sending the *Bangavasi* to *jahannum*, both as regards life and wealth, simply to show that the Secretary of State has made a mistake.

But we are not prepared to impute such a grave fault to the Governor-General and his Councillors. We can never think that they sent four gentlemen to *hajut* and threatened them with the terrors of the criminal law, simply with the view of maintaining their point and seeing whether or not the opinion of the Secretary of State was sound. Some are saying:—"The Governor-General and his friends and Councillors really think that the *Bangavasi's* writings have jeopardised the empire and increased the dissatisfaction and disaffection of the people. And it is for this reason that the Governor-General, his ministers, colleagues, and assistants, have dragged the *Bangavasi* into the court simply with the object of checking the wicked."

If the surmise made by these men is accepted as correct, it will follow that the mighty British Ráj has been really brought to peril in consequence of the *Bangavasi* alone. The British Ráj is not so much in peril from a fear of Russia as from a fear of the small *Bangavasi*. But it is a great sin to think in this way. (For) even a mad man will not be able to restrain his laughter if he hears that the powerful British lion, which is the lord of the world with its seas, has become afraid of the little gnat of the *Bangavasi*. As the British Ráj is not afraid of anyone, why should it be afraid of the *Bangavasi*, which is smaller even than the small?

Our belief is that the British Ráj is establishing good government by punishing the wicked and protecting the law-abiding on all sides. So, it is pursuing towards the *Bangavasi* the policy which has for its object the checking of the wicked and the protection of the law-abiding. The British Ráj thinks that the *Bangavasi* deserves punishment, and so it is making preparations for punishing it. A rájá (ruler) incurs the same amount of sin by not punishing those who deserve punishment as he does by punishing those who do not deserve punishment.

The British Ráj thinks that the *Bangavasi* deserves punishment. It is for this reason that he is performing the duties of a Raja (ruler) by making preparations for punishing it.

But if the *Bangavasi* does not deserve punishment, the imperial British Ráj will himself acquit it honourably.

Now the question is: is the *Bangavasi* guilty? The question whether the four persons, Babu Krishna Chandra Bandyopadhyaya, &c., who have been charged, are guilty or not will be decided in the High Court of Calcutta, the highest court in the British Ráj. The Chief Justice himself will appoint nine honest, intelligent, respectable men, possessing sound judgment as jurors, and entrust them with the trial. If the jury find Krishna Chandra and others guilty, the Judge will mete out punishment. Consequently, until the trial in the High Court is concluded, it is not proper to say anything as to the intention of Government or the guilt or innocence of the *Bangavasi*. It is very improper to impute motives to the highest personage in the subject-supporting Government—to the man who is in fact the Raja of India—to the Governor-General Lord Lansdowne, or to his friends, Councillors and assistants.

As we remain confident in all matters by relying on the justice and good sense of the Viceroy and the officials, so in this great danger of the *Bangavasi* we remain confident by relying on them in the same way. If Krishna Chandra and others are found innocent by the Judge and the jury, they will again enter on their duties with smiling faces. It is our belief that, in that case, the Governor-General, the Lieutenant-Governor, and their Councillors and colleagues will all of them be glad. Their object is simply to protect their subjects and not to oppress them.

We are saying again and again that a man does not become guilty simply by being charged with an offence. Krishna Chandra and others have been charged, but they have not yet been tried and convicted. These men believe that they will be able to establish their innocence in Court. It is for this reason that they have engaged able pleaders and barristers in order that they may obtain full justice, and in order that the Judge and the jury may understand everything clearly.

But large sums of money will have to be spent in giving remuneration and rewards to pleaders and barristers. It is for this reason that the *Bangavasi* has prayed to the public for pecuniary aid. We, too, are joining in the prayer.

The British Raj is himself strongly in favour of justice. It appoints, with its own money, pleaders and counsel on behalf of the defendant in the Sessions who cannot engage lawyers. Can there be the least doubt that he who is so fond of justice will be most glad if the *Bangavasi* is acquitted in the Sessions trial with the help of good pleaders and barristers?

Therefore, everyone ought to understand that he who will render help to the *Bangavasi* will make the path of justice wide, and will consequently please the British Ráj, who is ever fond of justice.

Our Government protects and pleases its subjects, and never fails to maintain the dignity of justice. Krishna Chandra and others of the *Bangavasi* have been charged, and are necessarily placed in danger. But Government has no hand in the matter. As the gods are under the influence of the merits of their respective actions, so our *Rajadhiraj* (imperial ruler) is under the control of the courts and laws which it has itself made. All people will have to go in the direction which the law will take; so the *Bangavasi* will also have to go in the same direction.

But there are no obstacles in the way of conducting the *Bangavasi*. As before, the *Bangavasi* is being conducted with regularity and without a hitch. And, God favouring, it will continue to be conducted in the same way for ever. The British Ráj is the protector of all. He has placed the *Bangavasi* in some peril, only for the good of the State; yet if the *Bangavasi* escapes from the danger, the British Ráj will be more glad than anybody else.

SOM PRAKASH,
Aug. 17th, 1891

44. The *Som Prakash*, of the 17th August, has the following on the prosecution of the *Bangavasi* newspaper:—

Government has made a great fuss over a trifling matter. It has aimed the grand *agnibána* (an arrow which produces con-
The prosecution of the *Bangavasi*. gration, for the purpose of killing a mosquito. If Government thought that the *Bangavasi* was trying to excite disaffection against it in the minds of the people, and was likely to succeed in the attempt, it would have gained its object simply by giving a warning to that paper. Again, it is very strange that Government should have thought that perusal of the articles in the *Bangavasi* newspaper would create dissatisfaction against it in the minds of the people, for it is utterly impossible that anybody's dissatisfaction could be excited against the all-powerful British Government by a few words said in an ordinary native newspaper. Government knows well that it does not do acts which are likely to dissatisfy the people; why then should they be dissatisfied with it at the bidding of a person? At times, people misunderstand the acts of Government and become dissatisfied with it; but when afterwards they see that the acts in question were intended for their good, their dissatisfaction vanishes. This being the case, why is Government making so much fuss over a trifling affair? This opinion of the writer is shared by almost all the native and Anglo-Indian papers. They are saying in one voice that Government has not given evidence of good sense by instituting the prosecution.

It is now the humble prayer of the writer to Government that it will let by-gones be by-gones and drop the prosecution. For, if it wins the case, it will gain nothing if, on the contrary, it loses the case, it will be a matter for great regret. If the *Bangavasi* committed any offence, it has been already sufficiently punished for it. By dropping the prosecution, Government will give evidence of high-mindedness. The writer is very much pained if any blame is imputed to Government; moreover, he always gives it good advice. It is for this reason, that he persistently requests Government to desist from the prosecution. He would not have said anything if the matter had not concerned Government.

GRAMVASI,
Aug. 17th, 1891.

45. The *Gramvasi*, of the 17th August, has the following on the prosecution of the *Bangavasi*:—

The case has given rise to extensive agitation on all sides, the more so, because Government never prosecuted a newspaper
The prosecution of the *Bangavasi*. before this. For this reason, the *Statesman* and nearly all the native papers are blaming Lord Lansdowne. On the other hand, the *Pioneer* and one or two other papers are requesting Government to pass a law taking away the liberty of the press, on the ground that the existing law

on the subject is incomplete. The writer does not know what to say on the subject. The Hindu *Sastras* enjoin respect to the Rájá (ruler) under the belief that he is the representative of God. It is for this reason that the writer, though he can blame the officials of Government for acts of oppression and high-handedness committed in the country, and try to correct their mistakes, considers it a great sin to abuse Government as distinct from the officials. Therefore, he cannot deny that the spirit of disaffection among the people ought to be checked. Nevertheless, great harm will be done to the country if the passing of a new law becomes necessary for the purpose. It is rumoured that some other papers besides the *Bangavasi* will be prosecuted. The writer cannot believe this statement. But if it is true, then he must say that the Viceroy has not been well advised. All the newspapers have been terrified and alarmed at the danger of the *Bangavasi* alone.

The *Bangavasi* case.

46. The *Dacca Gazette*, of the 17th August, has the following on the *Bangavasi* case:—

DACCA GAZETTE,
Aug. 17th, 1891.

The press has been seriously imperilled. For one of its members has been charged by Government with sedition. It is for the Judge and Jury to ascertain whether the accused newspaper is really guilty or not. But generally speaking we can say this that sedition is repugnant to the Bengali character. The Bengalis are peace-loving Hindus; and every Hindu looks upon his sovereign as a god. The *Bangavasi* also knows well enough that under no other foreign ruler did India enjoy so much happiness, peace, and individual liberty as it is doing now under British rule. No former Government was so tolerant of, nay even liberally disposed towards, the religion, the usages, and the observances of the people. Even the slight indication of nationality that India is now manifesting is due to English rule. The Indians are physically so very weak that were the English to leave India, they would not be able to hold their own against foreign invaders. And India will then be deprived of all the advantages which it now enjoys, nay, the country will be literally turned into a waste, complete anarchy reigning over it from one extremity to the other. If, even knowing these things, the *Bangavasi* harboured sedition in its mind against the English Government, then it is exceedingly desirable that the paper should be punished—that such a pest of the country should be removed as soon as possible. It is undeniable, however, that, during the Consent Bill agitation, the minds of the people were filled with fear; and the opponents of the Bill, losing their senses, said many things most indiscreetly. What they said then should not be taken literally. Their writings at that time were nothing but demands prompted by love and affection for the Government, and should not be judged literally, but by their spirit.

We are extremely sorry at the conduct of Government. A most powerful sovereign should not have been thus moved by fear of an insignificant writer. The Press has not yet succeeded in establishing its power in India. The power of England is concentrated in its Sovereign, the House of Commons and the Press. The fate of England turns on these three wheels. A word in the *Times* newspaper against the Government will convulse whole England. The English people too, possess great powers; and a slight vexation may be enough to excite them to do injury to the Government. But matters stand differently in India. The writer of a newspaper here is only a weak Bengali; the readers, too, are a handful of weak Bengalis; and the object of newspapers is to place before the Government the grievances of the people. If in giving expression to the deep pangs of their heart, a harsh word or two escape their mouth, Government ought not certainly to be angry. The policy which has actuated Government in instituting the case against the *Bangavasi* is only indicative of its weakness and fickleness. The very idea is ludicrous, that the Bengalis are determined to extirpate the English. Bravo to the judging faculty of those who can allow such an idea to enter into their heads! The writings in the *Bangavasi* were nothing more than affectionate *abdars* to Government. If Government could not hear them, it might have been sufficient to warn the *Bangavasi*; certainly Government has not given proof of superior wisdom by adopting the unforeseen course against the paper. It is yet hoped that Government will retract the charge and try to keep its glory untarnished. Let the *Bangavasi*, if guilty, be punished in some other way.

But it is hard to dive into the secret designs of Government. The press is not simply the carrier of news, its chief object being the improvement of the community. It is therefore necessary that it should criticise the actions of Government. The object of such criticism being, not to subvert the Government, but to place before it the opinions and the grievances of its subjects, and so to enable it to remove those grievances and act in consonance with those opinions. This is surely a very noble object. The keeping of this object in view should not certainly make the press seditious. They are very indiscreet people, indeed, who cannot bear criticism of their own actions. Just deeds should never fear criticism. Nor should unjust deeds fear it either. Criticism lays bare the nature of the actions, and thus gives opportunity for correcting any errors that may have crept into them. Why should then criticism be feared? It is those people only who wilfully commit wrong acts, and are not disposed to mend them, that fear criticism. But the English Government cannot be placed in this category of persons. The chief object which it keeps in view is the good of its subjects. It does its best to set matters right if through mistake it does anything prejudicial to the interests of its subjects. Why should then the Government lose its equanimity at criticism of its actions? The *Statesman* says that the Government will soon bring charges against two or three other newspapers also. This can hardly be believed. But if what the *Statesman* says be true, then it must be said that Government has taken a determination to destroy the native press.

If any one enjoyed the blessings of British rule more than the rest, it is the native press. It is under British rule that the native press first came into existence; and it is under the same rule that it has flourished. It is therefore only laying the axe at one's own foot to seek the destruction of the English *Raj*. The editors cannot be so great fools as not to understand this. It is strange that the Government does not see this.

ULUBERIA DARPAN,
Aug. 10th, 1891.

The prosecution of the *Bangavasi*.

47. The *Uluberia Darpan*, of the 10th August, has the following on the prosecution of the *Bangavasi*.

This is the first case of its kind that has been instituted during the time that the country has been under English rule. This is the first occurrence of its kind during the benevolent English rule. Whatever may be the result of the trial, there can be no doubt that by instituting the case, Government has opened the eyes of the conductors of newspapers in this country. They as well as all classes of people will henceforward understand that there is likely to be some departure from the principles of liberal policy which have hitherto governed India. It is clear from this case that Government will not henceforth tolerate any criticism on its acts.

Since his assumption of office, Lord Lansdowne has done nothing which is likely to endear him to the people; on the contrary, he has incurred their displeasure in consequence of his Manipur policy and the passing of the Consent Act. Many people said many things against Government during the passing of that Act. But, however strong may have been the language used in writings and speeches on the occasion, nobody thought of exciting rebellion against Government thereby. However great the police oppression may be, however marked the failure of justice may at times be, and however severe the scarcity of food may in different parts of India be, it is the firm conviction of the educated classes that there can be no better Government in India than that established by the English. This belief is so deep-rooted in the minds of the educated that it cannot be shaken by hundreds and thousands of arguments. Goaded by despair and mental agony, the *Bangavasi* made its grievances known to Government and induced others to imitate its example. In the course of his speech on the occasion of inserting section 124A into the Penal Code, Sir Fitz James Stephen said, that those alone should come under its operation, whose object was to subvert Government, and that it would not apply to the case of those who, though criticising the acts of Government in very strong language, did not harbour any such intention. The writer will not say anything as to whether the objected articles in the *Bangavasi* are seditious or not, nor will he say anything as regards the motive which has induced Government to institute the prosecution. Some, however, say that hostile criticisms which have been repeatedly made on his acts both here and in England have made

Lord Lansdowne impatient, and betrayed him into this act of indiscretion. During the passing of the Consent Act there was widespread agitation in this country and a wave of dissatisfaction and despair passed through it. And if the *Bangavasi* had written anything wrong on that occasion, Government, having regard to the nature of the times, should not have held it responsible for it. The present prosecution is likely to keep alive the spirit of dissatisfaction and disaffection which was excited by the passing of the Consent Act. The *Statesman* has condemned the action of Government in this matter. Even the *Pioneer* is not sure whether the obnoxious articles would come under section 124A of the Penal Code. Though the case is *sub-judice*, still some papers are giving out as their opinion that the articles complained of are seditious. This only shows their narrowmindedness and bad taste.

48. The same paper refers to the establishment of the Native Press Defence Association, and says that an Association of this nature has become indispensable in these hard days. It is hoped that the editors of all newspapers will join it. Branches of the Association ought to be established in different parts of the country.

ULUBERIA DARPAN.
Aug. 10th, 1891.

49. The *Hindi Bangavasi*, of the 17th August, objects to the erection of a fort at Patna. Dinapore Fort are not sufficient for all purposes.

HINDI BANGAVASI,
Aug. 17th, 1891.

50. The same paper says that, while Government has been charged 50 rupees for every hundred baskets of paddy supplied for the Manipur campaign, the dealers have been paid at the rate of 35 rupees only. This has taken place in a campaign which did not cost much money. If Government carefully looks to expenditure in campaigns which cost lakhs of rupees, the people may be saved a large amount of taxation.

51. The *Dainik-o-Samachar Chandrika* of the 18th August has the following:—
The *Bangavasi* is doing all it can for its defence. People are saying that besides the Advocate-General and Mr. Pugh, Messrs. Woodroffe and Evans have also been engaged by Government. Even if this report be true, there is no ground for fear. For it is the duty of every Counsel, whether retained for either the complainant or the defendant, to help Judge and Jury in the dispensation of justice. Mr. Cowie, Government Solicitor, has been relieved of every duty and placed solely in charge of the *Bangavasi* case. But it is no wonder that the management of the case will be work enough to keep one solicitor completely occupied. We believe Mr. Cowie has been specially deputed to see that Counsel for Government do not fall into any error and hold the *Bangavasi* guilty without sufficient ground.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 18th, 1891.

We once more repeat that what Government wants is justice. If, in the dispensation of justice thousands of accused persons get discharged, Government will not feel sorry, but it is pained if even a single accused person is punished through injustice. The *Bangavasi* feels quite confident that the object of Government is only to secure justice to the accused in this case. The trial will take place in the High Court before the Chief Justice, and with the assistance of big jurors. The complainant is the Government itself, which is the protector of the people. It ought to be believed, therefore, that there will be no obstacle to the dispensation of justice. All that has to be done now is to explain the case clearly to the Judge and Jury. And it is hoped that Counsel for Government will help Counsel for the defendants in explaining the case. As the object of Government is to secure justice, there is no reason why Counsel for Government should not help Counsel for the *Bangavasi*.

52. The *Dainik-o-Samachar Chandrika*, of the 29th August, says that, according to the *Pioneer* and other Anglo-Indian papers, Lord Lansdowne has instituted the prosecution against the *Bangavasi* with the object of showing that the opinion of the Secretary of State that the existing law is sufficient to keep the Press in check is not correct. It is also rumoured that His Excellency is for reviving the policy of Lord Lytton and restraining the liberty of the Press. But the advantages of a free Press are very great; Lord Ripon, Mr. Gladstone, and other Statesmen are in favour of a free Press. The Consent Act Circular which Lord

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 29th, 1891.

Lansdowne issued was the result of the criticisms in the Press. No such circular would have been issued if the Press had not been free.

DAINIK-O-SAMACHAR
CHANDRIKA.
Aug. 20th, 1891.

53. The *Dainik-o-Samachar Chandrika*, of the 20th August, referring to the prosecution of the *Banganasi* says that this is the first time that a newspaper has been prosecuted under section 124A of the Penal Code. Warning was considered sufficient on previous occasions in the case of newspapers, such as the *Sivaji* newspaper of the Bombay Presidency and *Khaya Khan Kashmiri*, of the Punjab, whose writings were considered objectionable by Government. In his speech on the occasion of inserting section 124A in the Penal Code, the framer of the new section, Sir James Stephen, said:—"So long as a writer or speaker neither directly nor indirectly suggested nor intended to produce the use of force, he did not fall within the section." It will be for the jury to decide whether the *Banganasi* sought to excite people against the Government.

III.—LEGISLATIVE.

NAVAYUGA,
Aug. 13th, 1891.

54. The *Navayuga*, of the 13th August, says that the mischief of the Consent Act is becoming daily apparent. During these last four months numberless mischiefs have been done by the Act, and instances, too, have been forthcoming how the Act may be taken advantage of to institute false cases for the gratification of private malice. It is now also apparent that the present danger of the *Banganasi* newspaper has arisen solely out of its agitation against the Consent Bill, out of its attempt, that is, to do good to the country. Considering these things the writer thinks it absolutely necessary to revive the agitation against the Consent Act. Let preparations be made for a powerful conflagration, with everybody's best means and best energies, and inspired by the *mantra* of that fire, let the Hindus once again set themselves to the uprooting of this un-Hindu law.

SAMAY,
Aug. 14th, 1891.

55. The *Samay*, of the 14th August, is pleased and astonished at the activity of the Lieutenant-Governor, who came to Calcutta on Wednesday by train from Goalundo to pass the Hackney Carriage Bill, and on that very day left for Furriddpur by the evening train. The writer has all along said that the condition of the hackney carriages in Calcutta is extremely bad. Although the writer cannot approve of all the provisions in the above Bill, he will be glad if it makes some improvement in the condition of the hackney carriage service.

SAMAY,

56. The same paper says that all Municipalities and Local and District Boards in India should publish the provisions of the Consent Act for public information in imitation of the Umritsur Municipality.

SANJIVANI,
Aug. 15th, 1891.

57. The *Sanjivani*, of the 15th August, refers to the Ranaghat case under the Consent Act, and says that, if the case had been instituted under the old law, it would have been tried by a Deputy Magistrate, and its investigation would have fallen into the hands of the police. Considering the stuff the police is made of, there would have been no limit to the mischief which, under such circumstances, the police would have committed. But the new law does not confer any power of investigation on the police; and the case was therefore investigated personally by the Deputy Magistrate. The Magistrate dismissed the case even without calling upon the accused to enter appearance. Those who clamoured against the measure at the time of its enactment on the ground that it would give rise to fresh oppression on the people will now see their mistake.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 17th, 1891.

58. The *Dainik-o-Samachar Chandrika*, of the 17th August, refers to the Nuddea case under the Consent Act and observes as follows:—

The *Amrita Bazar Patrika* on the Nuddea case under the Consent Act. The *Amrita Bazar* has collected the particulars of the case from Kishnagore, and says confidently, on the strength of those particulars, that Kangali Sheikh went to the Deputy Magistrate only to lodge a complaint for assault against his son-in-law, and not to charge him with violation of the new law. At any rate, he said so before the Magistrate. On enquiry, the Deputy Magistrate found no proof of forcible connection. He

then abandoned the charge and sent a report on the subject to the Magistrate. According to the *Amrita Bazar*, it is on the strength of this report that the Magistrate made preparations for a fresh trial. For two days, the trial was held in his chamber, and Kamil Sheikh was released on bail for 100 rupees. The deposition, of the witnesses were taken by the Magistrate, and the trial was regularly conducted. Kamil's wife did not lodge any complaint; his father-in-law says that he lodged a complaint only for assault, and the Deputy Magistrate found on enquiry no evidence of forcible connection. Nevertheless, the Magistrate tried Kamil for rape. This is the statement of the *Amrita Bazar*. Sir John Edgar, on the other hand, says that there was no trial of any kind, and that Kamil would have been committed to the Sessions if the Consent Act had not been passed. But it is clear from the *Amrita Bazar's* story that Kamil's father-in-law had no desire of charging him under the new Act, and that Kamil's wife herself knew nothing about the charge. If the statement be true, then Sir John Edgar must own himself vanquished and admit the occurrence of oppression under the Consent Act.

59. The *Dacca Gazette*, of the 17th August, says that the Ranaghat case under the Consent Act will clearly show to the opponents of the Act that their fear of oppression and abuses under it is quite groundless. On the other hand, they will see from the proceedings of the case, that the new law is a decided improvement on the provisions of the old law.

DACCA GAZETTE,
Aug. 17th, 1891.

IV.—NATIVE STATES.

60. The *Hindi Bangavasi*, of the 17th August, says that, while Government attends to all matters in Native States, it takes no notice of the fact that the soldiers of those States are not regularly paid. This neglect must be due to political motives.

HINDI BANGAVASI,
Aug. 17th, 1891.

61. The same paper says that the shooting down of a native by an English soldier at the village of Deora in the Rewa State, shows how English soldiers conduct themselves in Native States.

HINDI BANGAVASI.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

62. The *Hitavadi*, of the 15th August, says that there was no discussion in Parliament on the occasion of the debate on the budget on the subject of the impending scarcity in India. That there was no debate was owing to the assurance by the Government of India to the Secretary of State that there was no fear of scarcity. How could the Government of India give such an assurance so early. There has indeed been rainfall in the North-Western Provinces and the Punjab, and it is true that rainfall has commenced in Bombay, Bengal and Madras. But it cannot be confidently asserted that all fear of scarcity is over. In Madras especially the scarcity is daily increasing. Under these circumstances Government ought not to sit at ease so early.

HITAVADI
Aug. 15th, 1891.

VI.—MISCELLANEOUS.

63. *Al Punch*, of the 10th August, says that it is a pity that the food-grains which the Indian cultivator produces by so much toil is shipped away to England without leaving enough to satisfy the hunger of the producer.

AL PUNCH,
Aug. 10th, 1891.

64. The *Charuvarta*, of the 10th August, has the following:—
It is not a matter of little good fortune and happiness to us that the lord of Bengal, Sir Charles Elliott, who sees everything with his own eyes and does equal justice to both the rich and the poor without distinction, has come to Mymensingh. Mymensingh welcomes him with ecstasies of delight. The welcome which is being accorded to His Honour is without any external demonstration, just as His Honour is himself an unostentatious man. The welcome is not tainted with disingenuousness or want of confidence. The welcome, whose aim it is to show lip-loyalty and make outward demonstrations

CHARUVARTA.
Aug. 10th, 1891.

only, far from giving liveliness to the soul, incessantly brings on exhaustion and depression. But the whole town of Mymensingh has become instinct with life in according a welcome to Sir Charles Elliott. Being able to place confidence in a foreign and alien Governor, Bengal has become free from its anxieties and full of hope. Bengal has many things to fear. The path of the Bengalis is not so straight as it was before. The Bengalis have, one knows not for what ill-luck, without any fault on their part, incurred displeasure in the other provinces of India. Bengal alone is now the field of action of the Bengalis, and their hopes must be limited within the small limits of that province. And it is very unfortunate indeed if in Bengal itself the Bengalis are deprived of the affection of their Governor.

At an auspicious moment did Sir Charles obtain the charge of Bengal. He judges by actions. It is not his trade to traffic in words. His rule has given no occasion for jealousy, disaffection, race animosity or sectarian narrowness of mind. For these reasons the people have become once more reassured as they were reassured under Lord Ripon. Even the poorest in their cottages have come to know that Sir Charles does not care for the rich, that His Honour is well aware that the law never protects the poor. For in most instances it is found that the rich can easily violate the law; and it is for this reason that Sir Charles enquires into the grievances of the poor in person.

The writer welcomes Sir Charles Elliott to Mymensingh on behalf of the rich and poor, the Hindu and the Mussulman. It is hoped His Honour will accept of the welcome with complacence.

The writer then brings to His Honour's notice the following wants and grievances of the people of Mymensingh:—

- (1) Railways ought to be constructed in the northern parts of the Mymensingh district.
- (2) The people of the Tangail sub-division want their sub-division to be converted into a district. A tramway line from Mymensingh to Tangail is absolutely necessary. The Magistrate is earnestly supporting a scheme for the laying of this line. The Government is requested to depute a qualified engineer in this connection.
- (3). A branch railway line from Gafargaon to Hosheinpore, a length of six miles only, will be of great use to the people.
- (4). Jury-trial should be introduced in Mymensingh. A thorough change has come over the character of the people of the district during the last thirty years that have elapsed since railways were first constructed in the country and education began to spread. It must be admitted that this system of trial has not worked faultlessly in all places. But no good thing in the world can be reduced to practice in a thoroughly faultless manner. But that is no reason why progress and good things should be neglected. Mymensingh is in no way behind the time. The *Bijnapani*, the *Bharat-Mihir*, the *Mymensingh Sabha*, the *Saraswat Samiti*—all these public bodies have in several matters helped to form the public opinion of Mymensingh. The public opinion of Mymensingh has, in fact, never lagged behind. The schools and the municipalities in this district completely corroborate the statements of the writer.
- (5). Jamalpur, Tangail, Netrokona, and Kishoregunge have no telegraphic communication with the rest of the country. Tangail and Jamalpur have undertaken to stand securities for the expenditure that will be incurred. The writer believes that there is no probability of loss in laying the telegraph lines.
- (6). The people have been alarmed at the report that the zillah schools will be abolished. In each district there should be a model school.
- (7). The public mind has become greatly agitated at the circumstance that though money was deposited with Government two years ago for the establishment of a technical school in this town, the scheme has not yet been given effect to.

(8). It is proposed to establish a Sanskrit school in this town. Government is requested to help in the matter.

(9). Enquiry ought to be made into the system in which sales for the arrear of Road cess and Public Works cess now take place. The system is not approved of by any man of experience, and ought to be changed.

65. The same paper has a poem welcoming the Lieutenant-Governor to Mymensingh and recounting the wants and grievances of the people of this country, such as scarcity of food, malaria, insanitation, export trade, absence of technical education, absence of sufficient communication between different parts of the country for commercial purposes, &c.

The Lieutenant-Governor's visit to Mymensingh and the people's wants and grievances.

CHABUVARTA,
Aug. 10th, 1891.

66. The *Burdwan Sanjivani*, of the 11th August, considers the *Sanjivani's* proposal for the removal of the prostitutes of Calcutta to a quarter exclusively allotted to them to be one which Government cannot but listen to.

A special quarter for the prostitutes of Calcutta.

BURDWAN SANJIVANI,
Aug. 11th, 1891.

Temptation often proves too strong for even men of formed character. The people of Burdwan too should make a similar prayer to Government.

67. The *Navayuga*, of the 13th August, has the following:—

British commerce and the people of India.

What sorrow and misery have befallen the manufacturers of our own country! For want of food and money hundreds and hundreds of the manufacturers of Bengal have taken to beggary—the meanest and the most blamable of all professions. From the common thread and needle for sewing all dresses and garments, almost all things are being bought of British merchants. And crores and crores of the country's money are being poured into the hands of the British traders. All trades and professions are being abolished, and the whole nation tied hand and foot is being made in every respect dependent upon foreigners. And India which was like Amaravati—full of endless wealth and happiness, overflowing with joy and merriment—is being turned into a demon-land full of sins and sorrows. This we are seeing with our own eyes, judging by our understanding and feeling in our hearts; still we remain fascinated by the magic charms of the British merchant. Why has golden India become a *smashan* (cremation ground)? Why are the sons of a mother possessed of enormous wealth and giving birth to endless varieties of jewels washing their bosoms to-day with the tears of their eyes for want of a handful of rice? Why has there risen to-day a discordant and terrible noise of crying in the city of the gods, full of peace, happiness, good-luck and wealth? The first and principal answer to these is—because of the use of British goods, because of the filling of the belly of the British merchant. It is true that the English Raja has occupied himself in sucking the wealth of the country by various means, and is endeavouring in a hundred ways to reduce this fertile country, green with corn, into the poor's land of sorrow and poverty. Still we are not being impoverished so much by anything as by the use of British goods, and under the fascinating influence of the British merchant. The English in the guise of merchants are easily compassing that ruin of ours which they could not bring about in the guise of sovereign.

NAVAYUGA,
Aug. 13th, 1891.

68. The *Education Gazette*, of the 14th August, quotes with approbation

Mr. Phillips on technical education.

Mr. Phillips's utterances at the Santosh Jahnvi school on the necessity for the spread of technical education, and for the encouragement by Government as well as the Local and District Boards of the skilled artisans in the country, who needed only capital to turn out articles of superior workmanship.

EDUCATION GAZETTE,
Aug. 15th, 1891.

69. The *Samay*, of the 14th August, cannot understand why references were made to Babu Surendranath Banerji of the office of the Director of Public Instruction in the course of the hearing of the case of the *Bangavasi* in the Police Court. Everybody is eager to know why Government has taken notice of him, and whether he has anything to do with the present case.

Babu Surendranath Banerji in the *Bangavasi* case.

SAMAY,
Aug. 14th, 1891.

70. The *Sulabh Dainik*, of the 20th August, says that not to allow the people to speak out their minds is the same as to stifle a child who is crying. The relation between the sovereign and the people is that between a physician and patients; and

Freedom of speech.

SULABH DAINIK,
Aug. 20th, 1891.

how will the physician cure diseases if the patients are not allowed to say what their ailments are. The Indians feel pain all over their body. They are restless from the agony of disease. Much relief is found in crying; but Government will neither remove their pain nor allow them to cry.

URIYA PAPERS.

UTKALDIPKA,
July 25th, 1891.

71. The *Utkaldipika*, of the 25th July, does not approve of the contemplated policy of Government to transfer the control of zillah schools from the hands of Government to those of the Local Municipalities, as that is sure to injure the efficiency of those institutions. It has no objection to such transfer, if the amount which Government now spends on them is transferred to the hands of those municipalities.

Zillah schools.

UTKALDIPKA.

72. The same paper is sorry to learn that dacoities are committed with impunity in the Dandimal pergunnah of Khordha in the Puri district, and requests the authorities concerned to take notice of certain instances of the crime that it points out.

Dacoities in the Puri district.

UTKALDIPKA.

73. The same paper is sorry to learn from its Jajpur correspondent that the extension of the Puri Lodging-house Act to the rest-houses situated on the Jagannath road has led to a strike among the shopkeepers owning such houses. The inevitable consequence of this has been the extreme inconvenience of travellers, who find no admittance into the resthouses, and are compelled to pass their hours of rest on the roadside without food and exposed to the inclemencies of weather.

Shopkeepers' strike on the Jagannath road.

UTKALDIPKA,

74. The same paper does not approve of the action of the Principal of the Ravenshaw College in prohibiting one of his subordinates, who was leaving the Cuttack station on transfer, from joining a private supper party, which his friends had organised in view of his approaching departure, and holds that official up to public ridicule.

Principal of the Ravenshaw College.

URIYA AND
NAVASAMVAD,
July 29th, 1891.

75. The *Uriya and Navasamvad*, of the 29th July, and the *Samvadvahika* of the 30th July, draw the attention of the authorities to an unfortunate boat accident resulting in the death of several men and women which occurred on the Burabalang river at Kasmila ghât in the Balasore town.

A boat accident on the Burabalang river.

UTKALDIPKA,
Aug. 8th, 1891.

76. The *Utkaldipika*, of the 8th August, is sorry to find that the state of the municipal roads in the Cuttack town is far from what is desirable. It observes that though the rainy season is far advanced, very little has been done in the way of repairing the roads, drains, &c. This is the more to be lamented as the Chairman of the Municipality is a doctor, who is expected to know more of sanitation than anybody else.

Roads in the Cuttack Municipality.

77. The death of Pundit Iswar Chandra Vidyasagar and of Dr. Rajendra Lal Mitra, the two distinguished scholars of India, is universally mourned by all the native papers in Orissa.

Pundit Iswar Chandra Vidyasagar and Dr. Rajendra Lal Mitra.

ECHO.

78. A new monthly magazine, called the *Echo*, has been started in the current month from the Cuttack town by some young and enterprising gentlemen of that town. It is a diglot and purposes to deal with politics, literature, science, art, morality and religion.

A new monthly called *Echo*.

UTKALDIPKA,
Aug. 8th, 1889.

79. The *Utkaldipika*, of the 8th August, draws the attention of Government to the alleged illegal procedure of the Deputy Commissioner of Rangoon, who, of his own motion, prosecuted the husband of a girl under the Age of Consent Act, though no complaint was preferred against him by anybody. The Deputy Commissioner should not have acted in the manner that he has done in the face of the recent Government circular on the subject.

The Rangoon case under the Consent Act.

ASSAM PAPERS.

PARIDARSHAK,
Aug. 10th, 1891.

80. The *Paridarshak*, of the 10th August, draws attention to the complete absence of morality and discipline among the students of Sylhet. This is chiefly owing to the

School-boy morality in Sylhet.

fact that the guardians do not pay the least heed to the moral education of their children. The absence of good libraries, clubs, &c., which are great aids to students in passing their leisure hours usefully, is another cause of the moral depravity of the boys. Lastly, the way in which the teachers of the Government school, excepting the head-master, spend their time out of school is not calculated to make their pupils of superior moral character.

81. The same paper says that Babu Kedarnath Sannyal, Extra Assistant Commissioner of Habigunge, in his private capacity pays no regard to the law. Lately, on one occasion, his cow having been detained by the pound-keeper, he compelled them to release it against law. One of the reasons why the Babu is on bad terms with the police of Habigunge is that the latter refused to comply with his request to release his cow on a second occasion that it was impounded.

PARIDARSHAK,
Aug. 10th, 1891.

82. The same paper says that some men of Maulavi Ali Amjad Khan, a zemindar of Maulavi Bazar in Sylhet, were punished by a military officer of the English army in Manipur for resisting certain soldiers in their attempt to break into their houses and commit oppression upon them. The sentences passed upon the men have been quashed in appeal.

PARIDARSHAK.

83. The same paper censures Mr. French, Assistant Commissioner of Karimgunge, for punishing a ryot of the place, who had been found guilty of a charge of theft, with whipping, in the face of the circular order of Government not to inflict that punishment except in special cases.

PARIDARSHAK.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd August 1891.

